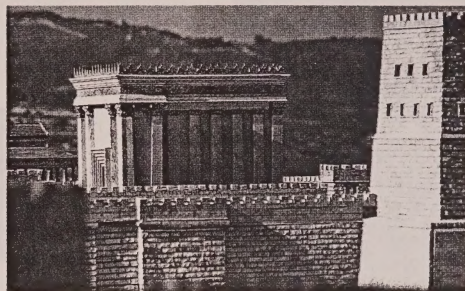


c. 30–33

Persecutes followers of Jesus of Nazareth in Jerusalem and Judea



A model of the Jerusalem Temple, at which Paul was arrested



44–46

Invited by Barnabas to teach in Antioch



46

With Barnabas visits Jerusalem to bring a famine relief offering



52–55

Stays in Ephesus; writes the letters to Galatians and Corinthians



55–57

Travels through Greece and possibly Illyricum (modern Yugoslavia); writes letter to Romans



64

Returns to Rome; martyred during persecution under Nero



Dates to Debate

WHY IT'S DIFFICULT TO DATE PAUL'S LIFE

Consult five Bible dictionaries, and you'll discover five different timelines for Paul. The differences in dates are relatively minor—except for the dating of Paul's visits to Jerusalem. Why?

Luke, in his Acts of the Apostles, records five visits of Paul to Jerusalem:

- (1) Acts 9:26, just after his conversion.
- (2) Acts 11:29–30, to provide famine relief.
- (3) Acts 15:2–4, to attend a conference.
- (4) Acts 18:22 (implied), after his second missionary journey.
- (5) Acts 21:17, final visit and arrest.

But Paul's letters mention only three Jerusalem visits:

- (1) Galatians 1:18, just after his conversion.
- (2) Galatians 2:1, to attend a conference.
- (3) Romans 15:25/1 Corinthians 16:3, final visit and arrest.

The dating of the middle of Paul's life hinges on which Acts visit is mentioned in Galatians 2:1–10.

The accompanying timeline assumes Paul is referring to the Acts 15 Council of Jerusalem in Galatians 2:1–10.

Other scholars think Galatians 2:1–10 refers to the famine relief visit of Acts 11:29–30, during which, they say, an informal Jerusalem conference took place. Thus they place Peter and Paul's Antioch confrontation (and Paul's letter to the Galatians, which describes the argument), before the formal Council of Jerusalem in A.D. 49.

—Janet Meyer Everts,
associate professor of religion,
Hope College, Holland, Michigan

Picture credits: Art Resource: Paul, Paul preaching in Tarsus; Dataloto International/Joop Vander Elst: Model of Jerusalem temple, mosaic ship, Ephesus ruins, Coliseum, Paul beheaded; Fotomas Index/Gamaliel; Sonia Halliday Photographs: Barnabas; All black and white illustrations are from The New Testament: A Pictorial Archive from Nineteenth-Century Sources edited by Don Rice (Dover Publications, NY).

Birth & Education

c. A.D. 6

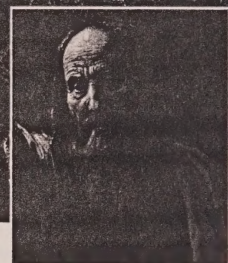
Born a Roman citizen to Jewish parents in Tarsus (in modern eastern Turkey)

c. 20-30

Studies Torah in Jerusalem with Gamaliel; becomes a Pharisee



PAUL



Conversion



c. 33-36

Converted on the way to Damascus; spends three years in Arabia; returns to Damascus to preach Jesus as Messiah

c. 36

Flees Damascus because of persecution; visits Jerusalem and meets with the apostles



36-44

Preaches in Tarsus and surrounding region



Mission Trips

47-48

First missionary journey with Barnabas, to Cyprus and Galatia



49

At the Council of Jerusalem, Paul argues successfully that Gentile Christians need not follow Jewish law; returns to Antioch; confronts Peter over question of Jewish law

49-52

Second missionary journey with Silas, through Asia Minor and Greece; settles in Corinth; writes letters to Thessalonians

52

Visits Jerusalem and Antioch briefly; begins third missionary journey



Arrest & Death

57-59

Returns to Jerusalem and arrested; imprisoned at Caesarea



59-60

Appears before Festus and appeals to Caesar; voyage to Rome



60-62

Under house arrest at Rome; writes letters to Philippians, Ephesians, Colossians, and Philemon



62-64

Released; journeys to Spain?; writes letters to Timothy and Titus

Stench, Pain, and Misery

LIFE IN A ROMAN PRISON.

Paul may have spent as much as 25 percent of his time as a missionary in prison. We know of his brief lock-up in Philippi, two years' incarceration in Caesarea, and at least another two in Rome. Yet Paul says he experienced "far more imprisonments," than his opponents. To understand Paul, we need to understand where he spent so much time.

Bloody ordeal

Roman imprisonment was preceded by being stripped naked and then flogged, a humiliating, painful, and bloody ordeal. The bleeding wounds went untreated; prisoners sat in painful leg or wrist chains. Mutilated, blood-stained clothing was not replaced, even in the cold of winter. In his final imprisonment, Paul asked for a cloak, presumably because of the cold.

Most cells were dark, especially the inner cells of a prison, like the one Paul and Silas inhabited in Philippi. Unbearable cold, lack of water, cramped quarters, and sickening stench from few toilets made sleeping difficult and waking hours miserable.

Male and female prisoners were sometimes incarcerated together, which led to sexual immorality and abuse.

Prison food, when available, was poor. Most prisoners had to provide their own food from outside sources. When Paul was in prison in Caesarea, Felix, the procurator, gave orders to the centurion that "none of his friends should be prevented from attending to his needs."

Because of the miserable conditions, many prisoners begged for a speedy death. Others simply committed suicide.

The privileged few

All of this could be mitigated to some extent if the prisoner was important or paid a bribe (as Governor Felix hoped to receive from Paul in Caesarea).

A prominent individual, or one expected to be released, might be kept under house arrest if he or she could afford the rent. In Rome, where housing prisoners was excessively expensive, Paul was given the privilege of house arrest, and he paid the rent himself (exactly how, we don't know). He probably lived in a third-floor apartment; first floors were used for shops, and the second floor was expensive.

In his final imprisonment in Rome, though, Paul ended his life in the woeful conditions of a Roman prison.

—John McRay, professor of New Testament and archaeology, Wheaton College (IL)

*Because of
the miserable
conditions, many
prisoners begged
for a speedy death.*

solidarity of Christians elsewhere.

But Paul was a realist, and he recognized his reputation among Jews in Judea would likely lead to more persecution and perhaps arrest. When his friends tearfully tried to dissuade him, he forged ahead. He said he felt "compelled by the Spirit to go so that he could "complete the task the Lord Jesus has given me—the task of testifying to the gospel of God's grace."

After a delay—due mostly to another plot against his life—Paul and companions arrived in Jerusalem in about A.D. 57. Since his reputation was shaky among many Jewish Christians, the Jerusalem elders asked Paul and his companions to partake in Jewish purification rites. As with Timothy's circumcision though it was against Paul's principles, he complied for the sake of harmony.

He may have accomplished harmony in the church, but within a week, the city was in an uproar. Some Jews recognized Paul in the temple area one day, and they began shouting, "Men of Israel, help us! This is the man who teaches all men everywhere against our people and our law and this place." People came running from all directions. They seized Paul and dragged him from the temple. They were about to kill him when Roman troops showed up and arrested Paul and chained him. When it was discovered that Jerusalem Jews were still plotting Paul's murder, Paul was transferred secretly by night to Caesarea.

The main charge, disturbing the peace, was enough to keep him jailed for three years as Roman authorities tried to figure out what to do with this troublemaker. Paul used the time to meet with Christians who visited him in prison, and to write letters to churches he had founded.

For the next few years, he was dragged before one Roman official after another. On such occasions, he often described his conversion and called those present to repent and believe in Christ. With deft use of his rights as a Roman citizen, he avoided being whipped.

HISTORY OF CHRISTIANITY - I

- OBJECTIVES:**
- To better understand the growth of the early church from a small Jewish sect to an important major religion in the ancient and medieval world.
- To understand the major beliefs of the early church and how those beliefs and the forms in which those beliefs were transmitted to the church.
- SYLLABUS**
- September 18: The Jewish, Greek and Roman background in which the church appeared. Jewish sects, Hellenism, and the Pax Romana.
- Introduction and Chapter 2.
- October 2: The time of Jesus, Paul, and the first century church; the persecutions of the Christian scriptures.
- Chapters 3-6
- October 16: The apologists, the Challenges to Orthodoxy; Gnosticism, Marcionism and the answers of the church; The great teachers of the church, Irenaeus, Clement, Tertullian and Origen.
- Chapters 7-9
- October 30: The Later Persecutions and the Organization of the early church.
- Chapters 10-12
- November 6: The Imperial Church and the Rise of Monasticism.
- Chapters 13-15
- November 20: The Schisms: Donatism, Arianism and the Council at Nicea; Julian the Apostate and the Pagan Reaction.
- Chapters 16-18
- December 11: Athanasius, the Cappadocians, Ambrose, Chrysostom, Jerome and Augustine.
- Chapters 19-25, first take-home examination.

January 8: The Barbarians, Medieval Monasticism, the Christological Debates, and Charlemagne.

Chapters 26-28

January 22: Monastic Reform, Islam and the Crusades, the Golden Age of Medieval Christianity.

Chapters 29-32; second take-home examination

February 12: The Reformation, Renaissance and Humanism; the beginnings in the New World.

Chapters 33-36

There will be two take home examinations to help you pull together some things you have learned. They are required for the Samaritan students, optional fun for others.

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FAMILY LIFE
DEVELOPMENT...
ADOLESCENCE, ADULTHOOD
AND OLD AGE

THE SOUTHEASTERN CONFERENCE ON LESBIAN,
GAY, BISEXUAL, TRANSGENDER AND
TRANSSEXUAL MENTAL HEALTH ISSUES

Plus a one day concurrent conference
BREAKING BARRIERS & BUILDING BRIDGES

Gay, Lesbian & Bisexual Deaf Community
In a Hearing Gay Society

November 17 and 18, 1994,
Hyatt Regency Tampa • Tampa, Florida

SPONSORED BY

PRAXIS™ & SilentBridges
Dignity, Respect and
Acceptance In Recovery

at

the
Manors
On the Gulf of Mexico

IN TARPON SPRINGS, FLORIDA

Dear Colleague,

Praxis at the Manors in Tarpon Springs, Florida is pleased to host The Southeastern Conference on Lesbian, Gay, Bisexual, Transgender and Transsexual Mental Health Issues. This first annual conference will be on November 17 and 18, 1994 at the Hyatt Regency Tampa, in Tampa, Florida.

"Family Life Development... adolescence, adulthood and old age" is a two day workshop sponsored by Praxis at the Manors, a lifestyle affirming mental health inpatient treatment program for lesbians, gays and bisexuals.

SilentBridges, another Manors specialty program, assisting deaf and hard of hearing individuals with mental health and chemical dependency issues, is also sponsoring a one day concurrent conference entitled "Breaking Barriers... Building Bridges" on November 17, 1994 at the same location in Tampa.

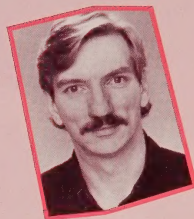
In addition to providing greater visibility on a wide spectrum of mental health issues, we hope that each of you will increase your professional consciousness regarding the special needs of these much underserved populations and join us for one or both of these conferences.

We hope your visit to the Tampa Bay area and the training you receive will be meaningful and productive. See you in November!

Sincerely,

Barbara J. Rubin, Psy. D.

Barbara J. Rubin, Psy. D.
Praxis Clinical Consultant



Mark Allen Branson



Marj Phamb



Richard Isay

NOVEMBER 17, 1994

BREAKING BARRIERS & BUILDING BRIDGES

Sponsored by SilentBridges at the Manors

A full day of interactive workshops especially designed to focus on the bicultural and bilingual uniqueness of the gay and lesbian deaf community. This workshop will provide a safe environment where participants can learn and share information. Mental Health Professionals and Healthcare Practitioners, Service Providers, Community Vocational Rehabilitation Counselors, Sign Language Instructors, Students and Interpreters and Members of the gay and lesbian deaf community should attend. The performance will be voice interpreted. See registration form for C.E.U.s.

8:00 A.M. - 8:45 A.M.

Registration and Coffee

8:45 A.M.

Introduction

9:00 A.M. - 10:30 A.M. Scot Pott, B.A.

"Double Discrimination: Coming Out in the Deaf Community".

This presentation will focus on the "don't ask and don't tell" mentality, coming out and homophobia issues, differences in the deaf culture and splitting into segregated deaf cultures.

10:30 A.M. - 10:45 A.M. Break

10:45 A.M. - 12:00 P.M. Nancy Barbara, M.A.

"Signs of Sexual and Mental Health: An Interactive Workshop Designed to Educate, Evaluate and Enlighten". Ms. Barbara will enlighten participants to the bicultural and bilingual uniqueness of the lesbian and gay deaf community, share sexual, mental health, chemical dependency and HIV related American Sign Language vocabulary and offer methods for teaching safer sexuality techniques.

12:00 P.M. - 1:30 P.M. Lunch Concurrent With Program

12:30 P.M. - 1:30 P.M. Mark Allen Branson-Deaf Actor

"Deaf Gays and Lesbians in the Hearing Gay Community". As a special luncheon feature, Mark Allen Branson, a professional deaf actor will present an enlightening and touching performance of different deaf gay characters, illustrating various joys, hardships and observations of life as a deaf lesbian/gay/bisexual person. The performance will be voice interpreted by Arlenen Velleman.

1:30 P.M. - 3:00 P.M. David Killam, M.A.

"Factors to Consider When Counseling Your Deaf Lesbian and Gay Clients". Therapist David Killam will discuss the counselor's role with the deaf gay and lesbian client, issues of confidentiality, typical communication problems, mental health issues and challenges in coming out.

3:15 P.M. - 4:45 P.M. Scot Pott, B.A.

"Facing AIDS and HIV in the Deaf Community". Although the rate of HIV positive cases in the deaf community is said to be significant, services are limited in many areas. Mr. Pott will discuss issues of fear, gaining acceptance and knowledge, developing a support system and empowering service providers.

6:30 P.M. - 7:30 P.M. Cash Bar Mixer

Light hors d'oeuvres will be served.

NOVEMBER 17, 1994

8:00 A.M. - 8:45 A.M. Registration and Coffee

8:45 A.M. - 9:00 A.M. Introductions

9:00 A.M. - 10:00 A.M.

Joyce Hunter, M.S.W., C.S.W.

"Coming Out Issues for Adolescents".

Young people grow up in a society that assumes they will be heterosexual...they will date the opposite sex, eventually marry and raise their own children. In this context, the process of coming to terms with being gay or lesbian is formidable. This presentation will address the psychosocial issues, present data and discuss the implications for clinical practice.

10:00 A.M. - 11:00 A.M.

**Barbara Warren, Psy. D., C.A.C.
Dallas Denny, M.A.**

"Transgenderism, Transsexuality and Identity Development".

An overview of gender identity conflict and gender dysphoria, manifestations of gender dysphoria across a spectrum of behaviors and throughout development. Differing theoretical perspectives on etiology, socio-cultural issues and interventions will be presented.

11:00 A.M. - 12:00 P.M.

James Fitzgerald, Ph.D.

"Parenting the Lesbian or Gay Adolescent".

The political rhetoric of the "family values" movement has made it more difficult to raise a lesbian or gay child. In addition to public scorn, parents wrestle with their own sense of "failure" and guilt as well as fear of public ridicule. Their child faces daily peer pressure and is more likely to attempt suicide. It is unlikely that child or parent will find much in the way of community support. This presentation will focus on such issues and strive to identify positive alternatives and solutions for the parents of a lesbian or gay teenager.

12:00 P.M. - 1:30 P.M. Lunch Concurrent With Program

12:30 P.M. - 1:30 P.M.

Mark Allen Branson - Deaf Actor

"Deaf Gays and Lesbians in the Hearing Gay and Lesbian Community".

As a special feature, Mark Allen Branson, a professional deaf actor, will present an enlightening and touching performance of different deaf gay characters illustrating various joys, hardships and observations of life as a deaf lesbian/gay/bisexual person.

The performance will be voice interpreted by Arlenen Velleman.

1:30 P.M. - 1:45 P.M. Break

1:45 P.M. - 2:45 P.M.

Darryl Kiehl, M.S., M. Div.

"Parenting in the Family that is Different".

Raising a child to successful adulthood requires an ability to encourage growth, set limits, communicate love and commitment, model self care and the ability to act with confidence. Lesbian, gay and bisexual parents must deal with being minority persons in a rejecting dominant culture. They must also honor their child's sexual orientation, whether heterosexual, gay, lesbian or bisexual. How do we nurture a family that is different?

2:45 P.M. - 3:45 P.M.

Michelle Gale, Ph.D.

"Invisible No Longer: Psychotherapy with the Bisexual Client".

Dr. Gale will address the nature and complexity of bisexuality, key issues for the bisexual individual in psychotherapy and special diagnostic considerations when working with bisexual clients. Resources affirming bisexuality will be introduced.

3:45 P.M. - 4:00 P.M. Break

4:00 P.M. - 5:00 P.M.

Marjorie Hill, Ph.D.

"What Difference Does a Difference Make? Treatment Issues for Lesbian, Gay and Bisexual People of Color"

Lesbian, gay and bisexual people of color must brave all the difficulties presented in a society that is generally hostile and condemning of gay and lesbian people while combating the pervasive struggles against racial discrimination and intolerance. Identifying and understanding these variables is essential in the development of culturally competent treatment for lesbians, gays and bisexuals of color. This presentation will provide both theoretical framework, and clinical interventions to address these critical needs.

5:00 P.M. - 6:00 P.M.

Elise Young, M.S.W. and Tracey Conaty, B.A.

"Gay and Lesbian Domestic Violence: Clinical Issues and Strategies".

Domestic violence is a major health issue affecting the lesbian and gay community. This workshop will include an overview of lesbian and gay domestic violence, a discussion of theoretical models - what happens and why, and information on treatment strategies for victims and offenders.

6:30 P.M. - 7:30 P.M. Cash Bar Mixer

Light hors d'oeuvres will be served.

NOVEMBER 18, 1994

8:00 A.M. - 8:30 A.M. Introductions And Coffee

8:30 A.M. - 9:30 A.M.

John W. McDavid, Ph.D.

"Legal and Ethical Treatment Issues Related to Differences in Sexual Orientation".

Examination of the 1992 Ethical Principles of Psychologists and Code of Conduct for Psychologists of the American Psychological Association and a comparison with the 1988 Code of Ethics of the American Counseling Association in terms of ethical guidelines for counseling and psychotherapy with lesbian, gay, bisexual or transsexual patients. Relationships between laws, ethics, community values and personal values will be examined. The professional decision-making process will be analyzed and applied in practice to hypothetical professional dilemmas.

9:30 A.M. - 10:30 A.M.

Wanda Lancaster, R.N., M.S.N., C.S.

"Coming Out from Within: Internalized Homophobia and Self Esteem".

Homophobia is a significant issue for both the mental health practitioner as well as the gay or lesbian patient in therapy. This presentation will address two issues using case examples to illustrate specific points: How homophobia interferes with quality health care; and specific benefits of psychotherapy for self/other empowerment.

10:30 A.M. - 11:30 A.M.

Larry Harmon, Ph.D.

"Same-sex Relationship Therapy vs. Traditional Heterosexual Couples Therapy".

Professional guidelines for couples therapy have traditionally presumed the heterosexual orientation of the couple. This presentation will discuss how same-sex relationships are different from heterosexual ones, what lesbians and gays learn about relationships while growing up and the process of providing therapy towards the growth of healthy same-sex relationships.

11:30 A.M. - 12:30 P.M.

Lunch with Marj Plumb, M.A., National Gay & Lesbian Task Force

"What's Class Got to do With It?"

This presentation will focus on mental health issues of the lesbian, gay and bisexual communities viewed through the lens of race, class, gender and sexuality, and how those issues impact our access to and need for health services.

12:30 P.M. - 2:00 P.M.

Richard Isay, M.D.

"The Therapist Who Is Gay: Clinical and Personal Considerations".

Dr. Isay will consider the aspects of the gay therapist with homosexual and heterosexual patients. He will examine the reasons why most gay or lesbian patients prefer to work with a lesbian or gay therapist, why it is often beneficial to do so and the related questions of revealing sexual orientation to one's patients. Manifestations and elaboration of transference and counter-transference will also be discussed. Dr. Isay is the author of "Being Homosexual: Gay Men and Their Development".

2:00 P.M. - 2:15 P.M. Break

2:15 P.M. - 3:15 P.M.

Arlene Kochman, M.S.W., C.S.W.

"The Elderly Gay and Lesbian: An Invisible Minority".

The Executive Director of Senior Action in a Gay Environment, (S.A.G.E.), will discuss whether the golden years are as golden when a patient is gay or lesbian. What are we doing as a community to care for the psychological and social needs of this much neglected segment of the lesbian and gay population?

3:15 P.M. - 4:15 P.M.

Joseph Izzo, M.A., L.I.C.S.W.

"Senior Years/Sexual Fears: An Exploration of Love, Sex and Intimacy in Older Sexual Minorities".

Little has been addressed in psychological literature regarding love, sex and intimacy for the elderly lesbian, gay, bisexual or transsexual. This presentation will consider the special needs of an often ignored group and offer suggestions for the clinician working with these patients, whether in private practice, social agencies or nursing homes.

**See Registration Form For
C.E.U. Information.**

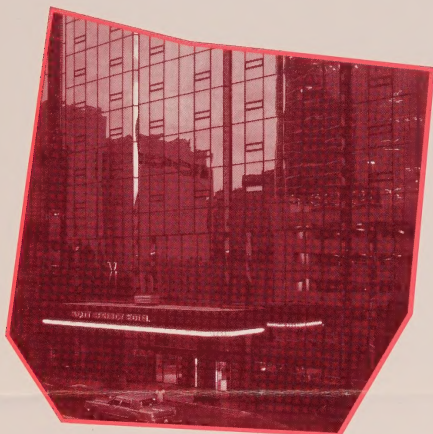
History of the Inverted Triangle

The Third Reich (1933 - 1945) required gay men to wear pink triangles as an identifying symbol of their homosexuality. Some of those condemned to the concentration camps originally turned the triangle point down in defiance of their oppression. Despite the kinship and empowerment inspired by this rebellion, many innocent people sacrificed their lives. In the early '70's, the gay liberation movement resurrected the inverted triangle, symbolizing that unity is based on individualism. The pink color remains as an easily recognized symbol letting others know they are not alone in their struggle for social freedom and inalienable rights. Today, when the pink triangle is worn or displayed in its inverted form, it designates one's unwillingness to be silenced by homophobia.

Hyatt Regency Tampa
Two Tampa City Center
Tampa, Florida 33602 USA
(813) 225-1234 V/TDD
(800) 233-1234 V/TDD

Please call the Hyatt Regency Tampa direct to make room reservations. Conference Rates: \$89.00 per room - single or double. Reservations must be made by October 16, 1994 to receive special room rates. Non-smoking floors available.

The Hyatt Regency Tampa complies with all ADA requirements and assistive devices. Please request your needs at time of hotel reservations.



Conveniently located downtown at the Tampa City Center, the Hyatt Regency Tampa has two restaurants, two lounges, and a fully equipped Health Club, whirlpool and heated swimming pool. We also offer the following services to our guests:

- Complimentary scheduled transportation to and from Tampa International Airport (12 minutes).
- Full service concierge on duty.
- Twenty - four hour In-Room dining.
- Delta Airlines and Avis Rent-A-Car counters located in lobby.
- The Tampa Museum of Art and the Tampa Bay Performing Arts Center, as well as over 30 restaurants, shopping, nightlife and waterfront are all located within walking distance. We are also connected to Harbour Island Market and Marina by Monorail.





CONFERENCE REGISTRATION FORM

**FAMILY LIFE DEVELOPMENT...
ADOLESCENCE, ADULTHOOD AND OLD AGE**

**THE SOUTHEASTERN CONFERENCE ON
LESBIAN, GAY, BISEXUAL, TRANSGENDER AND
TRANSSEXUAL MENTAL HEALTH ISSUES**

Name: _____

Title: _____

Company/Agency: _____

Address: _____

City: _____ State: _____ Zip: _____

Office Phone #: _____

Office Fax #: _____

REGISTRATION FEES

November 17th & 18th, 1994

Two Day Conference

"Family Life Development"

(Includes lunches and performance by Mark Allen Branson)

\$225.00

(Student rate \$150.00 with current proof of enrollment.)

November 17th, 1994

One Day Concurrent Workshop Only

"Breaking Barriers & Building Bridges"

**Gay, Lesbian & Bisexual Deaf Community in
a Hearing Gay Society**

(Program, lunch and performance by Mark Allen Branson)

\$60.00

(Student rate \$30.00 with current proof of enrollment.)

Please send the completed form with payment payable to the
Manors by November 3, 1994 to: Ellen Williams, the Manors

1527 Riverside Drive • Tarpon Springs, Florida 34689

Phone #(813) 937-4211 V/TDD or 1-800-277-6266 V/TDD

Fax #(813) 942-4973

Refund requests must be made in writing and
received by November 3, 1994.

There will be no refunds after November 3, 1994.
(Attendance will be limited.)

C.E.U.'s Available:

"Family Life Development" 15

C.E.U.'s for LMHC's, LCSW's,

LMFT's (Provider # CM-339-95) and
Psychologists (Provider # P-108-94) pending
approval. "Breaking Barriers . . .

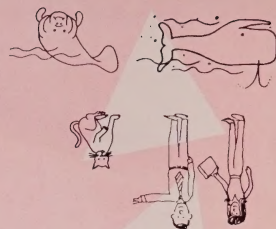
Building Bridges" 5.5 C.E.U.'s for
LMHC's, LCSW's, LMFT's

(Provider # CM-339-95) and Psychologists
(Provider # P-108-94) pending approval.



CONFERENCE FACULTY

- ▼ **Nancy Barbara, M.A.**, Tampa, FL
Director and Founder of Sapphex LEARN, Human Sexuality and HIV/AIDS Education Project; Adjunct Instructor, University of South Florida and Hillsborough Community College.
- ▼ **Mark Allen Branson, B.S. in Deaf Education**, Dallas, TX
Teacher in the Interpreter Training Program at Eastfield Community College, Dallas TX. This deaf performer has been in various productions with the National Theater of the Deaf, Callier Theater of the Deaf; "One More Spring" for PBS-TV and "The Adventures of Huckleberry Finn" for Disney Productions.
- ▼ **Tracey Conaty, B.A.**, Washington, D.C.
Victim Services Coordinator, Mental Health Services Program, Whitman-Walker Clinic; Co-Chair Gay Men and Lesbians Opposing Violence.
- ▼ **Dallas Denny, M.A.**, Decatur, GA
Founder and Executive Director of the American Educational Gender Information Services (AEGIS); Post-operative transsexual woman; Publisher of Chrysalis Quarterly; Founder of Atlanta Gender Explorations; Author of "Gender Dysphoria: A Guide to Research" and "Identity Management in Transsexualism".
- ▼ **James Fitzgerald, Ph.D.**, Smyrna, GA
Private practitioner and Chair-Elect, Committee on Sexual Orientation Concerns, Georgia Psychological Association.
- ▼ **Michelle Gale, Ph.D.**, Stockbridge, GA
Private practitioner in Stockbridge, GA. Dissertation: "AIDS Prevention in Psychotherapeutic Practice". Presenter at the 1994 Georgia Psychological Association Annual Conference on "Psychotherapy with the Bisexual Client".
- ▼ **Larry Harmon, Ph.D.**, Miami, FL
Private Practitioner, Lambda Counseling Center, Miami.
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Assistant Vice-President for Special Populations at the New York City Health and Hospitals Corporation. Dr. Hill formerly served as Director of the New York City Mayor's office for the Lesbian and Gay Community. She maintains a private psychotherapy practice.
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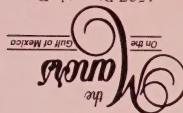


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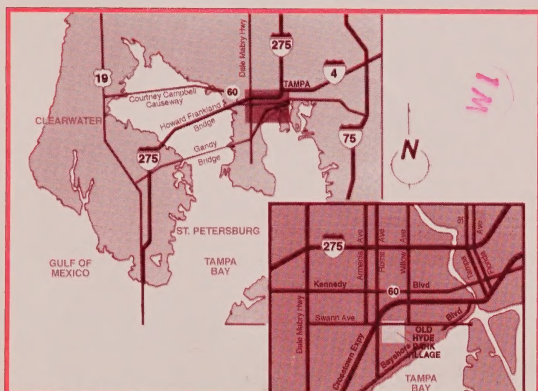
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Adventure Island	Tampa	16
Busch Gardens	Tampa	15
Gulf Beaches	Pinellas County	28
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Lowry Park Zoo	Tampa	8
Old Hyde Park Village	Tampa	1
Tampa Bay Buccaneers	Tampa Stadium	7
Tampa Bay Performing Arts Center	Downtown Tampa	*
The Market on Harbor Island	Downtown Tampa	*
Ybor Square	Ybor City	2

*Indicates within walking distance

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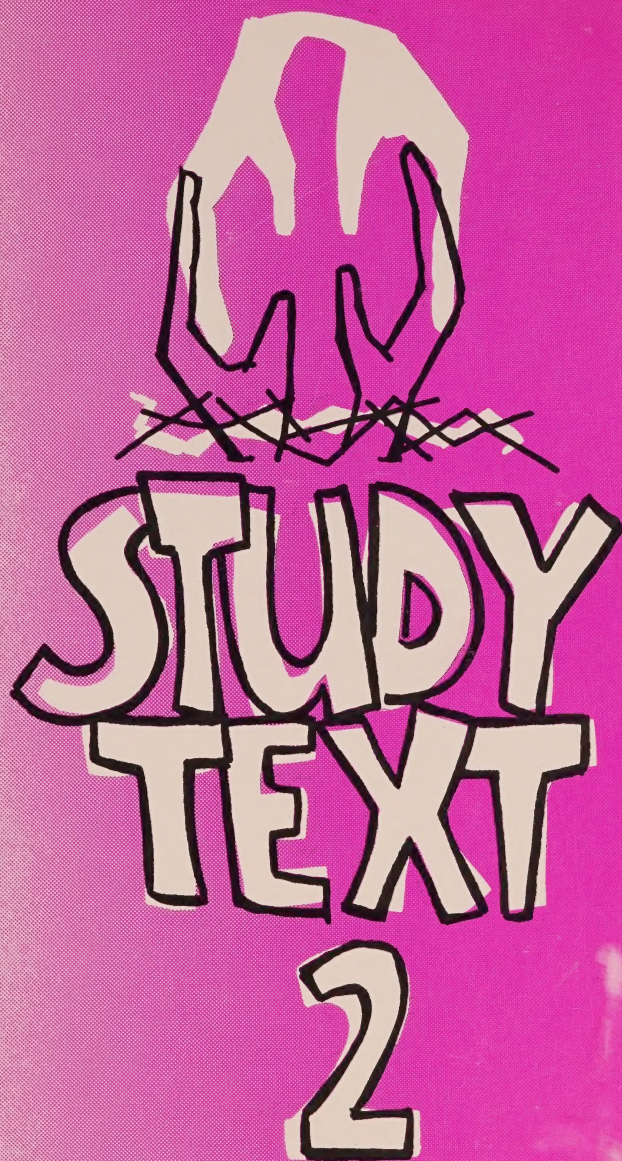
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BISHOPS' COMMITTEE ON THE LITURGY



ANOINTING AND THE
PASTORAL CARE OF THE SICK

Study Text II

ANOINTING
AND
PASTORAL CARE OF THE SICK

Commentary on the Rite for the
Anointing and Pastoral Care
of the Sick

1973

Publications Office
UNITED STATES CATHOLIC CONFERENCE
1312 Massachusetts Avenue, N.W.
Washington, D.C. 20005

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National Conference of Catholic Bishops

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Rite of Anointing and Pastoral Care of the Sick

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Introduction

This is the second of a series of study texts being issued by the Bishops' Committee on the Liturgy. Intended primarily for those who are deeply involved in pastoral liturgy, it is to be used as an educational tool in the training everyone needs in the developing field of liturgical celebration.

Study Text II addresses itself to the *Order of Anointing and the Pastoral Care of the Sick* (Rome: December 7, 1972). The English translation, prepared by the International Committee on English in the Liturgy, approved by the Executive Committee of the National Conference of Catholic Bishops on an interim basis and confirmed by the Holy See, will be published in the near future.

Perhaps more than any other recent liturgical reforms this new rite for the care of the sick calls for close study. The sacrament has been given a new orientation—new at least for us. Anointing is for the sick. The sick need the care and concern of the entire community throughout their period of suffering.

Besides the Apostolic Constitution (November 30, 1972) this text provides the reader with a pastoral commentary and a practical catechesis (historical, theological and pastoral) to flesh out the Rite of Anointing and Pastoral Care of the Sick as it now appears in the *Rituale Romanum*.

A perusal of the rite should convince the reader of the propriety and congruity of music in the celebration of anointing. It is a ratification of faith; a celebration of Christ and his Church. The appendix of the study text, therefore, provides pastoral suggestions in this area of concern.

Apostolic Constitution on the Sacrament of the Anointing of the Sick

The Catholic Church professes and teaches that the anointing of the sick is one of the seven sacraments of the New Testament, instituted by Christ and that it is “alluded to in Mark (6:13) and recommended and promulgated to the faithful by James the Apostle and brother of the Lord. He says: “Is there anyone sick among you? He should ask for the presbyters of the Church. They in turn are to pray over him, anointing him with oil in the name of the Lord. This prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health. If he has committed any sins, forgiveness will be his” (James 5:14-15).¹

From ancient times testimonies of anointing of the sick have been found in the Church’s tradition, particularly in the liturgy, both in the East and in the West. The letter which Innocent I, our predecessor, addressed to Decentius, Bishop of Gubbio,² and the venerable prayer used for blessing the oil of the sick: “Send forth, Lord, your Holy Spirit, the Paraclete,” which was inserted in the eucharistic prayer³ and is still preserved in the Roman Pontifical,⁴ are worthy of note in this regard.

In the course of centuries of liturgical tradition, the parts of the sick person’s body to be anointed with holy oil were more explicitly defined in different ways. Several formulas were added to accompany the anointings with prayer, and these are contained in the liturgical books of various churches. During the Middle Ages, in the Roman Church the custom of anointing the sick on the five senses with the formula: “Per istam Sanctam Unctionem et suam piissimam misericordiam indulgeat tibi Dominus quidquid deliquisti,” adapted to each sense,⁵ prevailed.

In addition, the teaching concerning anointing is expounded in the documents of the ecumenical councils, namely, Florence, Trent especially, and Vatican II.

After the Council of Florence had described the essential elements of the anointing of the sick,⁶ the Council of Trent declared its divine institution and explained what is taught in the Letter of James concerning the holy anointing, especially with regard to the reality and effects of the sacrament: "This reality is in fact the grace of the Holy Spirit, whose anointing takes away sins, if any still remain to be taken away, and the remnants of sin; it also relieves and strengthens the soul of the sick person, arousing in him a great confidence in the divine mercy; thus sustained, he may more easily bear the trials and labors of his sickness, more easily resist the temptations of the devil 'lying in wait' (Genesis 3:15), and sometimes regain bodily health, if this is expedient for the health of the soul."⁷ The same council also declared that these words of the Apostle state with sufficient clarity that "this anointing is to be administered to the sick, especially those who are in such a condition as to appear to have reached the end of their life, whence it is also called the sacrament of the dying."⁸ Finally, it declared that the priest is the proper minister of the sacrament.⁹

The Second Vatican Council adds the following: " 'Extreme Unction,' which may also and more fittingly be called 'anointing of the sick,' is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the appropriate time for him to receive this sacrament has certainly already arrived."¹⁰ The use of this sacrament is a concern of the whole Church: "By the sacred anointing of the sick and the prayer of her priests, the whole Church commends the sick to the suffering and glorified Lord, asking that he may lighten their suffering and save them (See James 5:14-16). The Church exhorts them, moreover, to contribute to the welfare of the whole People of God by associating themselves freely with the passion and death of Christ (See Romans 8:17; Colossians 1:24; 2 Timothy 2:11-12; 1 Peter 4:13)."¹¹

All these elements had to be taken into consideration in revising the rite of anointing, in order better to adapt to present day conditions those elements which were subject to change.¹²

We thought fit to modify the sacramental formula in such a way that, in view of the words of James, the effects of the sacrament might be fully expressed.

Since olive oil, which until now had been prescribed for the valid administration of the Sacrament, is unobtainable or difficult to obtain in some parts of the world, we decreed, at the request of numerous bishops, that in the future according to the circumstances, another kind of oil could also be used, provided that it be obtained from plants, inasmuch as it is similar to olive oil.

As regards the number of anointings and the parts of the body to be anointed, it has seemed opportune to simplify the rite.

Therefore, since this revision in certain points touches upon the sacramental rite itself, by our apostolic authority we lay down that the following is to be observed for the future in the Latin Rite:

The sacrament of the anointing of the sick is administered to those who are dangerously ill, by anointing them on the forehead and hands with olive oil or, if opportune, with another properly blessed vegetable oil and saying once only the following words: "*Per istam Sanctam Uncionem et suam piissimam misericordiam adiuvet te Dominus gratia Spiritus Sancti, ut a peccatis liberatum te salvet atque propitius allevet.*"

In case of necessity, however, it is sufficient that a single anointing be given on the forehead or, because of the particular condition of the sick person, on another more suitable part of the body, the whole formula being pronounced.

This sacrament can be repeated if the sick person, having received the anointing, recovers and then again falls ill or if, in the course of the same illness, the danger becomes more serious.

Having established and declared all these elements concerning the essential rite of the sacrament of the anointing of the sick, by our apostolic authority we also approve the Order of the Anointing of the Sick and of their pastoral care, which has been revised by the Congregation for Divine Worship. At the same time, where necessary, we derogate from the prescriptions of the Code of Canon Law or other laws hitherto in force, or we abrogate them; other prescriptions and laws, which are neither abrogated nor changed by the abovementioned order, remain

valid and in force. The Latin edition of the order containing the new rite will come into force as soon as it is published; the editions in the vernacular languages, prepared by the episcopal conferences and confirmed by the Apostolic See, will come into force on the dates to be laid down by the individual conferences. The old order may be used until December 31, 1973. From January 1, 1974, however, only the new order is to be used by those concerned.

We intend that everything we have laid down and prescribed should be firm and effective in the Latin Rite, notwithstanding, where relevant, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even if worthy of special mention.

Given in Rome at Saint Peter's, on the thirtieth day of November, in the year 1972, the tenth of our pontificate.

Paul PP. VI

NOTES

¹ Council of Trent, Session XIV, *De extr. unct.*, chapter I (See *ibid.*, canon I): CT, VII, 1, 355-356; Denz.-Schön. 1695, 1716.

² Letter *Si Instituta Ecclesiastica*, chapter 8: PL, 20, 559-561; Denz.-Schön. 216.

³ *Liber Sacramentorum Romanae Aeclesiae Ordinis Anni Circuli*, ed. L. C. Mohlberg (*Rerum Ecclesiasticarum Documenta, Fontes, IV*), Rome 1960, p. 61; *Le Sacramentaire Grégorien*, ed. J. Deshusses (*Spicilegium Friburgense*, 16), Fribourg 1971, p. 172; See *La Tradition Apostolique de Saint Hippolyte*, ed. B. Botte (*Liturgiewissenschaftliche Quellen und Forschungen*, 39) Münster in W. 1963, pp. 18-19; *Le Grand Euchologe du Monastère Blanc*, ed. E. Lanne (*Patrologia Orientalis*, XXVIII, 2), Paris 1958, pp. 392-395.

⁴ See *Pontificale Romanum: Ordo benedicendi Oleum Catechumenorum et Infirmorum et conficiendi Chrisma*, Vatican City 1971, pp. 11-12.

⁵ See M. Andrieu, *Le Pontifical Romain au Moyen-Age*, vol. 1, *Le Pontifical Romain du XIIe siècle* (Studi e Testi, 86), Vatican City 1938, pp. 267-268; vol. 2, *Le Pontifical de la Curie Romaine au XIIIe siècle* (Studi e Testi, 87), Vatican City 1940, pp. 491-492.

⁶ *Decr. pro Armeniis*, G. Hofmann, Council of Florence, I/II, p. 130; Denz.-Schön. 1324f.

⁷ Council of Trent, Sess. XIV, *De extr. unct.* chapter 2: CT, VII, 1, 356; Denz.-Schön. 1696.

⁸ *Ibid.*, chapter 3: CT, *ibid.*; Denz.-Schön. 1698.

⁹ *Ibid.*, chapter 3, canon 4: CT, *ibid.*; Denz.-Schön. 1697, 1719.

¹⁰ Second Vatican Council, Const. *Sacrosanctum Concilium*, 73; AAS, LVI (1964) 118-119.

¹¹ *Ibid.*, Const. *Lumen Gentium*, 11: AAS, LVII (1965) 15.

¹² See Second Vatican Council, Const. *Sacrosanctum Concilium*, 1: AAS LVI (1964) 97.

Pastoral Commentary on the Anointing and Pastoral Care of the Sick

In the *Constitution on the Liturgy* the Conciliar Fathers of the Vatican II make the following declaration concerning the sacrament of the sick: "‘Extreme unction,’ which may also and more fittingly be called ‘anointing of the sick,’ is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived" (no. 73).

The Constitution also specified that in addition to separate rites for anointing and for viaticum, the original sequence of the continuous rites be restored, namely confession, anointing and viaticum (no. 74). Further, the number of anointings and prayers were to be revised so as to correspond to the varying conditions of the sick (no. 75).

In October 1969, Study Group XXIII of the Consilium presented its schema for the revision of the rite for the Sacrament of the Anointing of the Sick. One year later a revision of the schema was ready for additional study and refinement.

On January 18, 1973, the finalized version of the rite together with the apostolic constitution of Pope Paul VI on the sacrament of anointing was released. This model ritual for the whole Latin Church is to be translated into the vernacular and if judged necessary to be adapted to local needs by the national episcopal conferences. We have waited almost ten years for the revision of this most neglected of sacraments, and the results are very satisfying. We have an updated liturgy presented in the context of a treatise on the pastoral ministry to the sick: *The Rite of Anointing and Pastoral Care of the Sick*. It is to be universally implemented by January 1, 1974.

1 INTRODUCTION

The features of this revised rite can best be treated under three headings: the sacrament of the sick, the pastoral ministry to the sick, a sacrament of faith.

2
SACRAMENT OF THE
SICK

The title and order of chapters in the new ritual underscore anointing as a sacrament of the sick. Nowhere do we find the ambiguous and misleading terms, extreme unction or last rites. The order of chapters reveals that the emphasis is on the normal ministry to the sick, beginning with the excellent pastoral and theological introductory notes (*Praenotanda*), Chapter I, "Visitation and Communion of the Sick," and Chapter II, "Rite of Anointing." Later chapters of the ritual treat more urgent cases when the sick Christian may actually be dying: "Viaticum" (Chapter III), "Rite for Administering the Sacraments to Those Near Death" (Chapter IV). Two additions to the earlier provisional rites for the sick are "Confirmation in Danger of Death" (Chapter V) and the "Rite for Commendation of the Dying" (Chapter VI). The latter has been enhanced by newer pastoral insights into ministering to the needs of dying patients. Finally, Chapter VII contains various scriptural and other texts for use in the rites for the sick.

The most important single change in the rite is stated in the apostolic constitution *Sacram Unctionem*, where Pope Paul determines the essential rite of the sacrament: liturgical action and liturgical prayer (matter and form). "The sacrament of the anointing of the sick is administered to those who are dangerously ill, by anointing them on the forehead and hands with olive oil or, if opportune, with another properly blessed vegetable oil and saying once only the following words: 'Per istam sanctam unctionem et suam piissimam misericordiam adiuvet te Dominus gratia Spiritus Sancti, ut a peccatis liberatum te salvet atque propitius allevet.'

(Through this holy anointing
may the Lord in his love and mercy help you
with the grace of the Holy Spirit.

R. Amen.

May the Lord who frees you from sin
save you and raise you up.

R. Amen.)"

This revised prayer of anointing expresses a fuller theology of the sacrament than was articulated in the previous formula for anointing, which stressed solely the penitential aspect of this rite and simply failed to mention any healing other than forgiveness of sins: "May the Lord forgive you by this holy anointing whatever sins you have committed," adapted to each sense.

The previous rite specified the anointing of the five senses, a remnant of the medieval penitential understanding of the sacrament, with a single anointing sufficient in case of necessity. The revised rite normally includes only anointing on the forehead and hands. These are accompanied by the sacramental form, divided as follows:

Through this holy anointing
may the Lord in his love and mercy help you
with the grace of the Holy Spirit.

R. Amen.

May the Lord who frees you from sin
save you and raise you up.

R. Amen.

In case of necessity a single anointing, preferably on the forehead, together with the sacramental form still suffices. (Particular rituals may retain or introduce more or different applications of oil according to local custom.)

A further change has to do with the oil for the sick, which has traditionally been olive oil. Where this is unobtainable, another kind of oil may be used, provided it be of vegetable origin. More important still, as explained below, provision has been made for the priest who ministers the sacrament to bless the oil when necessary, as part of the rite.

The change in the sacramental form and matter results in a prayer expressing the richer meaning of the sacraments of the sick which brings the grace of salvation, comfort and consolation in a liturgical action befitting the dignity of the rite.

A major breakthrough is the fortunate omission of any mention of the danger of death as a condition for the reception of anointing. The retention of this stipulation—however indulgent the judgment regarding the danger of death may be—could only serve to hamper the restoration of the true meaning of this sacra-

ment. In accordance with the teaching of James 5:14-16, Christians seriously ill (*periculose aegrotant*) from sickness or old age are the proper recipients of the sacrament. A prudent or probable judgment regarding the seriousness of the illness suffices; scrupulosity should be avoided. In concrete terms, patients undergoing major surgery, the elderly debilitated by old age, children who have reached the age of reason (that is, who have sufficient understanding to be comforted by this sacrament) and are seriously ill certainly qualify for this sacrament. The seriously sick who have lost consciousness or the use of reason should also be anointed if they would have requested it were they in command of their faculties. The sacrament may also be repeated in the course of the same illness, not only if the sick person suffers a relapse after a period of convalescence, as was already permitted, but even if in the course of the same sickness, his condition becomes more critical.

What about the misleading practice of anointing the apparent dead? The ritual clearly states that priests summoned to attend a person already dead are not to anoint, but are to pray for the deceased. Only if unsure whether the sick person is actually dead is the priest to anoint conditionally.

This restored meaning of anointing as a sacrament of the sick, together with the revised discipline as regards the recipient or subject of anointing ("seriously ill," no longer "danger of death") will necessitate a radical change in pastoral practice which must be accompanied by a massive effort of catechesis. It is essential that the pertinent sections of the ritual's introduction (nos. 8-14) be reflected upon and thoroughly assimilated by priests and teachers; these sections should be the starting point of the necessary catechesis.

3
PASTORAL MINISTRY
TO THE SICK

The opening paragraphs of the ritual speak very beautifully of human sickness and its significance in the mystery of salvation. We are all challenged to struggle against sickness and to seek the blessings of good health and wholeness in emulation of Jesus who healed the sick. At the same time we are reminded of the apparent paradox that the ultimate triumph over sickness and evil is achieved by our participation in the paschal mystery of the crucified and risen Lord. Because of Christ, human suffering can be

imbued with a redemptive meaning for the ailing Christian, the Church, and the salvation of the world.

The pastoral ministry to the sick is placed in the widest possible perspective: all men and women, even non-Christians, who show compassion toward the sick thereby participate in Christ's healing ministry. This ecumenical thrust is meant to promote better clergy-doctor cooperation and to attempt a rapprochement between the Church and medical science. All baptized Christians share in this pastoral ministry to the sick continued in the body of Christ, the Church, "by fighting against disease, by love shown to the sick, and by celebrating the sacraments of the sick" (no. 33). The family and friends who care for the sick share in a special way in this ministry through their strengthening words of faith and common prayer. Priests, the presiding ministers of the sacrament, are enjoined to be faithful in attending the sick, in preparing them for the sacrament, and in the follow-up period.

The visitation of the sick is incumbent not only upon priests, but upon all Christians, "who share in the concern and love of Christ and the Church for the sick and show their concern for them . . . by visiting them and strengthening them in the Lord, and by offering help as brothers and sisters do" (no. 42). No fixed ritual for visiting the sick is prescribed: rather all Christians are urged to share their faith by strengthening and praying with the sick. The common reading of scripture, after the model of a liturgy of the word, is highly recommended. Priests and lay people alike should be assiduous in relating the meaning of the suffering of the sick to the paschal mystery of Christ and in urging the earliest possible reception of the sacraments of the sick.

The Liturgy Constitution of Vatican II stressed that "liturgical services are not private functions, but are celebrations of the Church" (*Constitution on the Liturgy*, no. 26). Consequently, wherever possible, a "communal celebration involving the presence and active participation of the faithful" is preferred (*ibid.*, no. 27). This principle has been applied to the anointing rite. It means a drastic reversal from the earlier normative private anointings, involving at times an almost total absence of community, even of family and friends. Instead anointing is inserted into a more complete liturgical celebration, involving some representative gathering of the local, caring community of the Church.

It also means that the ministry to the sick as carried out daily in hospitals and at home will find a more proper liturgical expression, and that the sacrament of the sick has regained its proper context, namely, within the pastoral ministry to the sick.

The anointing of the sick should normally be celebrated in the presence of the person's relatives and friends, with these actively participating (reading, singing, etc.).

There now exists the possibility of a communal celebration of anointing—the anointing of several sick Christians within the same ceremony. Such group anointings may be celebrated within Mass after the liturgy of the word, as a distinct rite, or in a communion service. The rite proposed is similar to that introduced at Lourdes with great success. The ideal times for a parish communal celebration of anointing would be during the seasons of Advent-Christmas or Lent-Easter.

Provision is also made for concelebrated anointing of the sick. Although not as thoroughgoing as the Eastern Church in permitting a concelebration of the essential rite of the sacrament—the actual anointing and accompanying prayer—now the concelebrating priests may lay on hands and share among themselves the preparatory and concluding rites.

4
SACRAMENT OF FAITH

The revised rite thus represents a movement away from a quasi-private to a preferred communal celebration. Anointing of the sick, perhaps the most liturgically deprived of all the sacramental ministrations of the Church, is never to be administered in a quasi-magical, mechanistic manner but rather as a sacrament of the community of faith.

The Liturgy Constitution referred to the sacraments not only as signs of grace, but also as signs of faith and worship. "They do indeed impart grace, but in addition, the very act of celebrating them most effectively disposes the faithful to receive the grace in a fruitful manner . . ." (no. 59). The revised rite of anointing takes every precaution to ensure that this sacrament be a celebration in faith.

The celebration of anointing is described as consisting of "the laying on of hands by the presbyters of the Church, *the*

prayer of faith, and the anointing of the sick with oil sanctified by God's blessing. This rite both signifies the grace of the sacrament and confers it" (no. 5). In this obvious allusion to the epistle of James 5:14-16, the scriptural precedent for the rite, the prayer of faith looms as an important component both for the minister and for the recipient of the sacrament, as well as for the worshipping community.

This celebration in faith demands the earliest possible celebration at the beginning of a serious illness. To ensure this, priests are constantly to exhort the faithful, both publicly and privately, to request the sacrament on their own initiative rather than to defer it. They are to explain the meaning of the sacrament to the sick and their families and to dispose and prepare them for its fruitful reception. This preparation includes some degree of liturgical planning, such as the selection of readings or prayers and, where feasible, music.

Rite of Anointing—Outline

The actual liturgical celebration of anointing proceeds in this manner. (Bracketed numbers indicate the available options.)

1

INTRODUCTORY RITES

Greeting [3]

[Sprinkling with holy water as a reminder of baptism]

Opening address or prayer

Confession or penitential rite as at Mass [3]

2

LITURGY OF THE WORD

Scripture readings: Old Testament [9] or Acts [4]

New Testament [17]

Responsorial psalm [14]

Gospel acclamation [7]

Gospel [28]

Litany of intercession (which may be transferred to follow the anointing) [3]

3

LITURGY OF ANOINTING

Imposition of hands (in silence)

Thanksgiving over oil (or blessing of oil) [2]

Anointing on forehead and hands

Prayer after anointing (adapted to the sick person's condition) [6]

4

CONCLUSION

Lord's Prayer

[Communion, as in rite for communion of the sick]

Blessing [3]

The manner in which the priest celebrates the rite is essential to this sacrament of faith. He must know what to adapt (e.g., selection of readings and other options in accord with the sick person's condition, as well as appropriate comments); he must learn at times not to say too much (e.g., imposition of hands in silence, reflective pauses after the reading of the word of God and after communion).

The non-verbal symbols deserve special attention. The laying on of hands, the prayerful gesture par excellence of the New Testament, expresses concern and strength through the sense of touch. This is also a gesture to be used in the usual visitation of the sick. The use of oil in anointing the sick is perhaps the most immediately intelligible liturgical use of oil for contemporary man who frequently applies soothing oil to the ailing members of his body. The blessing of the oil is traditionally reserved to the bishop, although true necessity (as well as didactic and catechetical reasons) permits the blessing of oil by the presbyter within the rite of anointing. In keeping with the revised liturgies of baptism and confirmation, the oil need not be removed after the anointing of the forehead and hands as if it were a harmful substance. More attractive vessels for containing the oil than the minute oil stocks currently in use will have to be designed and created. There is no reason to avoid the use of oil for the sick in liquid form without the cotton base; the freer use of oil makes it a much clearer sign of soothing, comforting, and healing.

The celebration of the sacrament of anointing as a sacrament of faith ultimately hinges upon a massive catechesis to dispel the earlier misunderstandings. At times such misunderstandings approximated a religious pronouncement of death. The new rite states: "To allow this teaching about the anointing of the sick and Viaticum to be better understood and to have it nourish, strengthen, and be an expression of faith, it is most important for the faithful in general, and especially the sick, to be aided by suitable instructions in preparing for this celebration and in participating in it, especially if it is celebrated communally. The prayer of faith which accompanies the celebration of a sacrament is encouraged by the example of faith" (no. 36).

Background Catechesis on the Anointing and Pastoral Care of the Sick

1 INTRODUCTION

It is no exaggeration to say that the anointing of the sick is the most misunderstood and neglected of sacraments. By way of background catechesis three important questions remain to be answered.

An historical question. What has been the tradition of the Church regarding this sacrament? Is it a sacrament for the sick or for the dying?

A theological question. If we claim it to be a sacrament for the sick, as suggested by the teaching of the Church most authoritatively expressed in the revised rite of anointing, what can we expect from the sacrament? What does it do? What is the proper sacramental grace of anointing?

A pastoral-liturgical question. How can this restored understanding of the sacrament of the sick be effectively implemented?

2 THE HISTORICAL QUESTION

As recently as the Second Vatican Council there were two different interpretations as to the meaning of the sacrament. One school, a continuation of the medieval scholastic teaching, asserted it was a sacrament for the dying with the purpose of freeing the sick person from the last remnants of sin so as to prepare him for immediate entrance into the glory of heaven. The sacrament was thus conceived as an anointing unto the immediate glory of the beatific vision. Another school of theology countered that anointing is a sacrament for the sick. This understanding can muster the impressive support of scripture (Mark 6:13, James 5:14-16), the tradition of the first eight hundred years of the Church as still represented in the prayers for recovery in the earlier unrevised ritual, ecumenical arguments from the practice of anointing in the Eastern Church and the Anglican communion

as a liturgy for the sick, and compelling pastoral reasons that fear and dread of the sacrament have led to its abuse and neglect.

The history of anointing is complex and difficult to unravel; a definitive study has yet to be attempted. One must be content here with the main lines of its development. We begin with the two New Testament passages which refer to anointing (Mark 6:13, James 5:14-16). "With that they (the Twelve) went off, preaching the need of repentance. They expelled many demons, *anointed the sick with oil*, and worked many cures" (Mark 6:13).

—SCRIPTURAL
CONSIDERATIONS

The practice of anointing the sick with oil appears to have been a Palestinian custom of a possible exorcistic nature, which was taken over by Jesus and his followers. The reference of Mark 6:13 to the apostolic ministry of healing must be seen in the perspective of the healing ministry of Jesus as continued by his disciples. The healing miracles are signs of the coming of the kingdom: mighty signs which both announce and usher in the kingdom of God. The ultimate finality of this kingdom is the restoration of mankind and of all creation on the day of Christ's second coming and the resurrection of all flesh. The healing works of Jesus are signs that this kingdom has already arrived, and is realized in the restoration of the sick to wholeness and in the gift of eternal life offered now to all men who by witnessing these signs of the kingdom are led to faith and conversion.

Quoting the Council of Trent, Paul VI explained in his apostolic constitution that anointing of the sick, one of the seven sacraments, was "instituted by Christ, alluded to in Mark 6:13 and recommended and promulgated to the faithful by James the apostle and brother of the Lord."

"Is there anyone sick among you? He should ask for the presbyters of the Church. They in turn are to pray over him, anointing him with oil in the Name of the Lord. This prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health. If he has committed any sins, forgiveness will be his" (James 5:14-16).

The context of the biblical words depicts the plight of a Christian who is seriously ill but by no means dying. The anoint-

ing is to reclaim (save) the sick person whom the Lord will restore (raise up) to health. It would be a mistake, however, to see in this action a merely medicinal benefit. In Hebrew anthropology there is no sharp distinction between body and soul. Rather man is seen in his wholeness as an animated body. There also appears to be some obscure relationship between sickness and sin, and for this reason a conditional effect of this ministration is the forgiveness of sins if this be necessary. Moreover, the presbyters who are summoned are not charismatic or miraculous healers, but rather official ministers of the local Christian community. Their anointing with oil in the name of the Lord and the prayer of faith foreshadow respectively the liturgical action (matter) and word (form) of this sacrament.

A balanced exegesis of James would suggest neither a purely eschatological spiritual healing (salvation in the life to come, the future resurrection of the dead), or simply a bodily-medicinal effect in the manner of faith healing. This rite touches upon the salvific situation of the sick person: his religious powerlessness and the threat that sickness poses to his faith and trust in God. As a result, the sick Christian shall be raised up from this weakness and saved from the obstacle that sickness constitutes towards his salvation.

—FROM THE FIFTH TO
THE NINTH CENTURY

Although one must wait until the twelfth century for the development of dogma as to the sevenfold number and nature of the sacraments, there is every indication to believe that in the Western Church, at least for the first eight hundred years, anointing was practiced as a rite for the sick. The sources for this period are the fathers of the Church, liturgical documents, and hagiographical accounts. Pope Paul mentions two of these: the Letter of Innocent I to Decentius (416) and the ancient prayer *Emitte* for blessing the oil of the sick, still preserved in the Roman Pontifical and the revised anointing rite.

From a study of the early history of the sacrament, the following conclusions may be drawn. Primordial importance was attached to the blessing of the oil by the bishop. In fact, the earliest liturgical sources are exclusively prayers of episcopal blessing of the oil; the oldest complete ritual for the application

or anointing with the oil dates from the ninth century. The blessing by the bishop imbued the oil with a divine efficacy placing it in the category of a *sacramentum* (Innocent I). By analogy the fathers saw a similar process in regard to the water of baptism upon which the sanctifying power of the Holy Spirit had been invoked.

If the blessing of the oil was reserved to the bishop, its application was entrusted not only to presbyters but also to lay people, who would anoint themselves or a sick relative or friend with the blessed oil. A prayer seems to have accompanied the anointing, which could also be associated with the laying on of hands. Not only was the oil applied externally through anointing, it could also be taken internally, as attested to by the Roman prayer of blessing, *Emitte (gustanti, permanens in visceribus nostris)*.

In no way does the rite of anointing appear to have been a preparatory rite for death. The majority of liturgical texts speak of the bodily effects of anointing. One should not, however, simply conclude that this was a sacramental to restore bodily health, for the prayers of blessing also speak of strength, forgiveness of sins, vivification, protection of body, soul and spirit. In short, the goal of anointing was a deeper wholeness through the power of the Holy Spirit.

The oldest extant complete rite for anointing is a Carolingian ritual (*See PL 78, 231-236*) dating from about the year 815. It reveals some remarkable features of the early celebration of the sacrament. The celebration is a communal one, involving several ministers, a choir, and presumably a representative delegation from the local church. At one point the sick person is instructed to get out of bed and kneel down to receive a blessing, an indication that his illness was not necessarily critical. The priest is instructed to anoint the area where the pain is most intense. This procedure, indicative of anointing and communion, is to be repeated for seven days until some recovery is noted.

—THE CAROLINGIAN
RITUAL

But in this same ninth century one detects the beginnings of a development which ultimately transformed anointing as a rite for the sick into a sacrament for the dying. During this period

under consideration the liturgical hegemony passed from Rome to the realm of Charlemagne north of the Alps at Aachen. A number of local synods tell of a Carolingian reform movement aimed at a renewal of priestly ministry. Lay anointing was suppressed; henceforth the anointing of the sick was reserved exclusively to priests. This renewal of priestly ministry also necessitated an organized ritual which included the previously unstructured anointing of the sick. Unfortunately the ritual for anointing was inserted after the already established rites of death-bed penance, the situation into which the public penitential discipline had deteriorated by this time. This recalls the earlier stipulation that anointing be administered only to those who had first been reconciled to the Church through the sacrament of penance. But the ritual association of anointing with death-bed penance resulted in a spiritualizing tendency which overstressed the remission of sins as the principal benefit of anointing. Thus the effects of death-bed penance and anointing were confused, for example, in the medieval form of anointing: "May the Lord forgive you by this holy anointing whatever sins you have committed."

This ritual association of anointing with death-bed penance also led to the understanding of anointing as a sacrament of the dying. By the twelfth century the original order of administration had changed from penance, anointing, viaticum to penance, viaticum, anointing. This is the origin of *extreme unction* (last anointing) or the "last" rites.

—THE SCHOLASTIC
THEOLOGIANS

The change in pastoral-liturgical practice, beginning in the ninth century, reached its theological culmination with the scholastic doctors of the thirteenth century. With little recourse to the patristic and liturgical sources of earlier periods, theologians reflected upon the meaning of anointing as practiced in their day as a rite for the dying. The scholastic consideration of anointing also took place within the context of a developing sacramental theology. If the sacraments are means of grace, a supernatural perfection of man, and this grace is conferred efficaciously (*ex opere operato*) in the sacraments, how can anointing or any sacrament have anything to do with physical well-being? Its effect, the sacramental grace, must be spiritual, namely, the remission of sins. As two sacraments already have this purpose—baptism

(original sin) and penance (actual sin)—the purpose of anointing must be to effect the forgiveness of venial sins (Franciscan school of Bonaventure and Scotus) or the removal of the remnants of sin (Dominican school of Albert the Great and Thomas). The resulting theology of anointing was that of a sacrament for the dying whose purpose is to prepare the soul for immediate entrance into everlasting life.

In view of the spirit of the age, it is remarkable that the Council of Trent (1551) declined to sanction definitively this understanding of extreme unction. In the conciliar text quoted by Pope Paul VI in his apostolic constitution, the grace of anointing is defined by Trent as the grace of the Holy Spirit with corresponding spiritual, physical and psychological benefits.

—THE COUNCIL OF
TRENT

“This reality is in fact the grace of the Holy Spirit, whose anointing takes away sins, if any still remain to be taken away, and the remnants of sin; it also relieves and strengthens the soul of the sick person, arousing in him a great confidence in the divine mercy, whereby being thus sustained he more easily bears the trials and labors of his sickness, more easily resists the temptations of the devil ‘lying in wait’ (Genesis 3:15), and sometimes regains bodily health, if this is expedient for the health of the soul” (Council of Trent, Session 14, *De extrema unctionis*, c.2; Denz.-Schön 1696).

The substance of anointing as a sacrament for the sick has always been preserved. The Code of Canon Law (nos. 940-944) restricted anointing to the faithful who were in danger of death (not imminent danger of death) from illness or old age, thereby excluding the sacrament from occasions of imminent death where no sickness was involved, e.g., soldiers in battle, natural calamities, prisoners awaiting execution. Even before the Second Vatican Council, popes of this century, such as Benedict XV and Pius XI, for pastoral reasons pleaded for the earliest possible anointing, as soon as there was a prudent or probable judgment regarding the danger of death. The most authoritative tradition of the Church to date is now expressed in the apostolic constitution of Paul VI together with the revised rite of anointing, prepared by mandate of the Council, which has restored the primi-

tive meaning of anointing as a sacrament for the seriously ill and has rescinded, where necessary, the earlier disciplinary restrictions of the Code of Canon Law.

3

THE THEOLOGICAL
QUESTION

From the foregoing it should be clear that anointing is a sacrament for the sick. The revised rite has removed the danger of death as a condition for reception of the sacrament. The subject or recipient is one who is dangerously (*periculose*) ill. But what are the effects of this anointing, its proper sacramental grace?

—THE HEALING
BENEFITS

In the revised rite of anointing, the prayer for blessing the oil (no. 75), an adaptation of the Roman form, *Emitte*, explains the use for which this oil is to be employed:

Lord God, all-comforting Father,
you brought healing to the sick
through your Son Jesus Christ.
Hear us as we pray to you in faith,
and send the Holy Spirit, the Comforter, from heaven
upon this oil, which nature has provided
to serve the needs of men.
May your blessing ✠
come upon all who are anointed with this oil,
that *they may be freed from pain, illness, and disease
and made well again in body, mind, and soul.*
Father, may this oil, which you have blessed for our use
produce its healing effect
in the name of our Lord Jesus Christ.

R. Amen.

A parallel theology of healing is reflected in the alternate prayer of blessing (no. 242). Similar to the prayer of thanksgiving over the oil previously blessed which is more festive and composed after the participatory style of a litany. These prayers of blessing are of an anamnestic-epicletic character, i.e., the pre-

vious healing works of the Trinity in salvation history are recalled, and the power of the Spirit is invoked so that the same healing power may be realized in the present.

The prayer which accompanies the anointing of the forehead and hands (nos. 25, 76) has already been quoted:

Through this holy anointing
may the Lord in his love and mercy help you
with the grace of the Holy Spirit.

R. Amen.

May the Lord who frees you from sin
save you and raise you up.

R. Amen.

Three paragraphs, in particular, from the introductory notes (*Praenotanda* nos. 5, 6, 7) describe in detail these healing benefits which are petitioned for in the prayers for the blessing and anointing with oil:

"The Gospels and the sacrament of anointing, instituted by Christ and announced in the epistle of James, witness to the concern that the Lord showed for the bodily and spiritual welfare of the sick, which he enjoined his followers to show as well. The Church celebrates this sacrament for her members by the anointing and prayer of the presbyters, commending the sick to the suffering and risen Lord so that he may raise them up and save them. She moreover urges the sick to freely associate themselves with the passion and death of Christ for the good of the people of God.

"A person dangerously ill (*periculose aegrotans*) is in need of a special grace of God, lest he be overwhelmed by pressing anxiety and sinking spirits, and subjected to the trials of sickness possibly lose his faith.

"For this reason Christ strengthens his followers suffering from disease with the sacrament of anointing so that they may become strong in the faith.

"The celebration of this sacrament consists especially in the laying on of hands by the presbyters of the Church, their offering the prayers of faith and the anointing of the sick with oil sanctified by God's blessing. This rite both signifies the grace of the sacrament and confers it.

"This sacrament confers the grace of the Holy Spirit upon the sick, so that the whole man may be aided towards salvation, strengthened against temptations and trials and the anxiety of an ill-prepared death. Consequently he will be able not only to courageously endure evil but also to struggle against it. The restoration to good health, if expedient for his spiritual salvation, may follow. And if necessary, the sacrament also bestows the remission of sins and is the consummation of Christian penance.

"The anointing of the sick, which includes the prayer of faith (see James 5:15), is a sacrament of faith. This faith is important both for the one who administers it and particularly for him who receives it. The sick man will be saved by his faith and the faith of the Church that looks back to the death and resurrection of Christ (which is the source of the sacrament's power) and looks ahead to the kingdom to come (which is pledged in the sacraments)."

—THE FULL MEANING
OF HEALING

To put this in other words, what does it mean to be seriously ill? To be sick means bodily pain, psychic depression, isolation from one's profession as well as from normal human society, especially as experienced in the family. To be sick means impatience, sulkiness, an excessive preoccupation with self. To be sick means discouragement or even despair, hardness of heart, spiritual dryness.

Sickness is more than a medical phenomenon. Sickness is a crisis situation in the life of a Christian as regards his salvation, his life with Christ in the community of the Church. All sacraments are in a way situational sacraments: addressed to a concrete situation in which a Christian finds himself. This soteriological realm of sickness is the concrete life situation for the sacrament of anointing. The benefits of anointing are directed not merely towards an eschatological-spiritual salvation achieved in death, nor towards an earthly-bodily healing resulting in complete health and recovery in every instance. Rather, the sacramental ministry to the sick expressed in anointing aims at overcoming the specific obstacles to grace and salvation arising from the situation of sickness itself. As a result the inward anointing with the Holy Spirit will either remove the outward cause of this danger to salvation, namely sickness, or, as may be

expected in every case where this sacrament is received in faith, the inner body-soul personal constitution of the sick Christian will be healed by the grace of Christ through a special strengthening of his entire being.

In other words, the grace of anointing may sometimes result in the restoration to complete health, a clinical cure. But much more likely, the sacrament of anointing will enable the Christian in spite of and through the illness that afflicts him to follow and identify with the suffering and risen Lord in responding to the call of the Father.

The revised rite declares that "if necessary, the sacrament also bestows the remission of sins and is the consummation of Christian penance." It should be recalled that anointing is a sacrament of the living and normally presupposes the state of grace. For this reason the sacrament of penance (confession), when celebrated, is to precede the actual anointing. All sacraments of the living can on occasion effect the forgiveness of venial and even mortal sins. But this is a conditional effect of anointing. Moreover, the sacrament is not a substitute for true metanoia or conversion of heart; it is not a kind of easier way. As in the sacrament of penance, there is no forgiveness without personal conversion and contrition. Anointing is the consummation of Christian penance, but not in the same sense that confirmation is the complement to baptism. On the contrary anointing is given to a sick person as such and not necessarily to a sinner. It is the consummation of penance insofar as the sufferings attendant upon sickness, accepted in faith and obedience, can help purify the sick from sin by their entering more deeply into the paschal triumph of Christ over evil, sin, and sickness as an expression of expiatory love.

The revised rite states that anointing is a remedy against the "anxiety of an ill-prepared death." As far as the theology of anointing as a preparation for glory, anointing is not specifically a sacrament for the dying—for this we have viaticum—but for the seriously ill. It may very well be that the sick person is actually dying and should be anointed. In this case, anointing would be a preparation for glory insofar as it is a paschal sacrament with an eschatological significance: a hope and certitude that the entire

—ANOINTING AND
CONFESSION

person—body and soul—will share in the resurrection of Jesus Christ.

4

THE PASTORAL-
LITURGICAL QUESTION

It has been shown that *The Rite of Anointing and the Pastoral Care of the Sick* is one of the most far-reaching of all the liturgical reforms of the Second Vatican Council, e.g., the change in name and in significance from extreme unction to anointing of the sick; the updated theology as a sacrament of the sick, and not specifically the dying; the restored discipline whereby a serious illness, and not necessarily the danger of death, is the condition for reception of the sacrament. But all of this will have little impact unless the pastoral implementation of the revised rites is accompanied by a catechetical effort comparable to the encouragement Pius X gave to frequent communion at the beginning of this century.

—THE HEALING CHURCH

First of all, the rites for the sick, which in the past have so often suffered from isolation, must be associated with the total healing ministry of Christ as continued in his body, the Church. The *Constitution on the Church* (no. 11) reflects this insight in regard to the anointing: "By the sacred anointing of the sick and the prayer of her priests, the whole Church commends those who are ill to the suffering and glorified Lord, asking that He may lighten their suffering and save them (See James 5: 14-16). She exhorts them, moreover, to contribute to the welfare of the whole People of God by associating themselves freely with the passion and death of Christ" (See Revelation 8:17; Colossians 1:24; 2 Timothy 2:11-12; 1 Peter 4:13).

A total, ongoing ministry of the Church to the sick and the aged must be clearly seen in the liturgical-sacramental activity of the community. Such a program would include frequent visits to the sick and the aged, frequent distribution of communion to them, the possibility of the sacrament of reconciliation, and the sacrament of anointing.

Such an intensified ministry of visiting and caring for the spiritual needs of the sick and aged demands more than the concern and involvement of the clergy. The visitation of the sick and

aged is a true expression of the love and compassion of the total community of Christ's followers. Each and every member of the community, as much as he is able, should seek to participate in this aspect of community life.

The presence of lay men and women can be the source of comfort and consolation to the sick and aged; it can help to heighten their sense of self-worth and value even in trying circumstances. Someone cares. Christ's loving care is made present in and through a fellow man.

In the community some might be called upon to fulfill a particular ministry. The priest is the ordinary minister of the Eucharist, penance and anointing. His frequent presence and availability is of paramount importance.

The deacon, the acolyte as a special minister of communion and others can all be called upon to assist the priest in the community's responsibility for the suffering and aged. Besides visiting, they can also be permitted to bring the Eucharist to those who are unable to attend the liturgical celebration of the community. It is most fitting that communion be brought by a qualified minister on Sundays after the parish celebration and to a degree making them feel a part of it.

Traditionally, deacons have been entrusted with the responsibility of organizing the ministry of the sick. Those communities that have deacons should consider this a great aid. Besides the mechanical function of arranging visits, the deacon could also prepare prayer services to be used during the visit with the sick or aged, select reading material for them, and in general assist those who make the visitation.

The young adults of the community should also become involved in this ministry. Their youth and vivaciousness can help to buoy up the spirits of the suffering and afflicted. It is a social apostolate with a truly Christian dimension. They are especially qualified to visit the young people who are sick or hospitalized—the physical as well as mentally ill.

Larger hospitals and residences for the aged have their own chaplains, yet their presence does not completely remove the parish's responsibility of concern for their individual members.

—TOTAL COMMUNITY
RESPONSIBILITY

—TEAM MINISTRY

A recent commendable development in hospital chaplaincy has been a movement towards a team ministry, either through a department of pastoral care or through improved ecumenical cooperation. Hospital chaplains should also concern themselves about inculcating a sense of spirituality among doctors, interns, nurses, and others who care for the sick, pointing out to them how they share in the healing ministry of Christ as continued in his Church. Care and attention must be given to the reverent and dignified celebrations of the sacrament of the sick. The participation of some of the hospital staff should be solicited. The most refined scientific and medical techniques have little value if we have lost the meaning of life, of suffering or of death.

How the visitation is made will undoubtedly depend on the circumstances. Much will depend on the person visited: age, condition, needs, etc. Much latitude is given to the individual. He must judge the situation for himself. At times he will be able to converse with the person, read to him, or pray along with him. Other times, nothing more might be in place than to hold the person's hand reassuringly.

In serious illness or old age, the priest should prepare the individual for the reception of the sacrament of the sick. In view of the past emphasis placed on this sacrament as the sacrament for the dying, the person should be properly instructed in its present meaning and significance in his life.

—SACRAMENTAL
CELEBRATION

The anointing, if possible, should take place within the presence of relatives and friends who can participate in the celebration, and in so doing represent and make present the ecclesial community. Besides their prayer responses within the rite, they can also participate with appropriate music.

When the state of the sick permits, the anointing should take place in the context of the eucharistic celebration. This can be done, with the Ordinary's permission, in any fitting place.

The celebrant, vested in white, celebrates the votive Mass for the sick. On the Sundays of Advent, Lent, and the Easter season, on a solemnity, Ash Wednesday, and during Holy Week he would, however, use the text of the day. In any case, the proper solemn blessing for the sick may be used.

When the Mass for the Sick is not allowed, one of the suggested scriptural readings for the sick may be used except on Christmas, Epiphany, Ascension, Pentecost, Corpus Christi, holy-days of obligation, or during the Easter Triduum (no. 81).

A careful selection and reading of the scriptural texts offers the occasion for catechesis on the sacrament of anointing for the benefit of all present. The new lectionary (nos. 871-875) gives several suggestions; the new rite offers an even larger selection. (*See Appendix*).

The litany that follows can be adapted or abbreviated at the judgment of the celebrant. Two alternate litanies are offered in the new rite.

The ancient biblical gesture of imposition of hands finds a fitting place in the rite of anointing. Unaccompanied by words, it should be a moment of silent prayer that the Spirit of God comes upon the sick or aged person with his healing power. Sufficient time should be taken. A hasty or mechanical gesture would be meaningless.

If the oil has been previously blessed, the prayer of thanksgiving over the oil that follows the silent imposition of hands is a prayerful remembrance (anamnesis) of God's saving action in history. The saving deeds of God continue to be present among his people today. (It is parallel to the prayer of thanksgiving over the water which is said in exceptional case when baptismal water is not blessed as part of the rite of baptism.)

The anointing of the forehead and hand is accompanied by the formula of anointing and is followed by a prayer for the sick person. Five options are given; the one most suited to the individual's condition should be selected. This choice of prayer satisfies at least in part the Council's desire that the sacrament be accommodated to the degree of sickness (Constitution on the Liturgy, no. 75).

In promulgating the restored meaning of anointing as a sacrament for the sick, one must also be pastorally sensitive to the needs of the dying. While the revised anointing rite stresses the normal ministry to the sick, the later chapters treat of ministry to the dying: viaticum (Chapter III), rite for administering the

—CONCERN FOR THE
DYING

sacraments to those near death (Chapter IV), confirmation in danger of death (Chapter V), rite for commendation of the dying (Chapter VI).

When the priest is called to assist a dying person, he should if possible employ the continuous rite: penance, anointing, viaticum.

Viaticum may be administered within the Mass or outside of it. The ordinary rite for viaticum (outside of Mass) has been simplified and streamlined so as to correspond to the new Order of Mass. The liturgy includes the penitential rite, liturgy of the word, renewal of the baptismal profession of faith and litany. When the reception of the eucharistic bread is impossible, the cup alone may be administered. When administered in the continuous rite viaticum is preceded by the Lord's Prayer and followed by the concluding prayer and blessing.

As a sacrament of healing, penance is also provided for in the revised rites for the sick. For obvious reasons of discretion and prudence, as well as to allow enough time for an unrushed celebration, confession is normally to take place before the actual liturgy of anointing or communion, preferably on a distinct occasion. The time of sickness is an opportunity for a Christian to take stock of himself and his responsibilities in life, a situation which disposes him for a very efficacious celebration of penance. If the confession of the sick person does not take place during the continuous rite, the penitential rite may suitably be celebrated according to one of the several forms indicated in the Order of Mass. In any case, the sacrament of penance or the penitential rite may end with the bestowal of the apostolic blessing. Two formulas are offered.

It is fitting for an individual at the time of his death to make a final profession of faith after the reading of the word of God. Called upon to do so in the terms of his baptismal profession, renewed yearly at the solemn celebration of the paschal vigil, the profession finds its fullest significance at that moment when the individual is in fact preparing to make his passage with Christ to the Father.

The practice of receiving the Eucharist as viaticum at the time of death had found universal acceptance by the fourth century. Already at that time it was considered the final sacrament,

the nourishment for the way (via-tecum). In this sense viaticum is the sacrament of transition to the Father ("transitus ad Patrem"). As the sacrament of the death and resurrection of Christ, it calls on the dying person to enter more profoundly than ever into the paschal mystery of Christ celebrated each time the Eucharist is celebrated. The Christian is about to celebrate his personal and final pasch (passage)—a passage from life to death; from death to eternal life.

Death demands a supreme and total detachment. It calls for a profound sense of renouncement. The Eucharist received in viaticum aids one to arrive at that point. But more, it enables one to conquer death itself in the mystery of Christ's promise of final resurrection. Christ will not allow death to destroy us. (See John 6:47,51; 11, 25.)

As anointing is the sacrament for the sick, viaticum is the authentic sacrament for the dying, the crown and completion of a Christian life.

The reception of the Eucharist as viaticum presupposes that the individual is in fact in a state that enables him to participate. For this reason the sacrament should be celebrated as soon as possible. If one waits too long, the danger is that the person will lapse into unconsciousness or be impeded by the presence of medical attendants, instruments or the like which may make the reception of viaticum an impossibility.

All who are present at the reception of viaticum may receive communion under both species if they so desire. This is true even for those who might have partaken in an earlier celebration of the Eucharist. (See *Immensae Caritatis*, 2.1)

Normally, the sacraments of confirmation and anointing should not be celebrated in a continuous rite. If absolutely necessary, however, confirmation may take place in the rite of anointing immediately before the blessing of the oil. In this case, the imposition of hands within the rite of anointing would be omitted—to avoid a confusing duplication.

A pastoral sensitivity must be shown toward the grieving family of the deceased. The revised rite specifies that if the sick person has already died, the priest is not to anoint. Anointing is

—PASTORAL CARE OF
THE BEREAVED

of no avail to the deceased. What the family is looking for at this time is the presence of the Church doing all that it can in a moment of critical need. In such an emotionally charged situation, the priest should pray for and bless the body of the deceased, having at his disposal the rite of the commendation of the dying and prayers and texts taken from Chapter I of the Revised Rite for Christian Burial (the vigil for the deceased and prayer when the body is placed on the bier).

In conclusion, as the revised rite suggests, the sacraments for the sick must be located within the context of an ongoing and vibrant pastoral ministry of the Church to the sick. The mind of Jesus in this matter is quite clear: "I was sick and you visited me." "Come, you have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world" (Matthew 25).

APPENDIX I

Structure of the New Rite of Anointing and Pastoral Care of the Sick

(Bracketed numbers indicate the available options)

Introductory Rites

Greeting [3]

(Sprinkling with holy water as a reminder of baptism)

Opening address/prayer

Confession/penitential rite of Mass [3]

Liturgy of the Word

Scripture readings: Old Testament [9] and Acts [4]

New Testament [17]

Responsorial psalm [14]

Gospel acclamation [7]

Gospel [20]

Readings from the Passion [8]

Litany of intercession [3], which may also be transferred
to after the anointing

Liturgy of Anointing

Imposition of hands, in silence

Thanksgiving over the oil (blessing) [2]

Anointing on forehead and hands

Through this holy anointing
may the Lord in his love and mercy help you
with the grace of the Holy Spirit.

R. Amen.

May the Lord who frees you from sin
save you and raise you up.

R. Amen.

1

THE ANOINTING OF
THE SICK

Prayer after anointing, adapted to the sick person's condition [6]

Conclusion

Lord's Prayer

(Communion, as in rite for communion of the sick)

Blessing [3]

2
ORDINARY RITE FOR
COMMUNION OF THE
SICK

Introductory Rite

Greeting

(Sprinkling with holy water as a reminder of baptism)

Confession/penitential rite of Mass [3]

Liturgy of the Word

Scriptural reading [9]

Communion Rite

Lord's Prayer

Reception of Communion: "This is the Lamb of God . . ."

Conclusion

Concluding prayer [4]

Father,
almighty and eternal God,
our brother (sister) has received the eucharist
with faith in you and in your healing power.
May the body and blood of Christ
bring him (her) lasting health of mind and body.
We ask this in faith and in the name of Jesus
Christ our Lord.

R. Amen.

Blessing

3
VIATICUM OUTSIDE
OF MASS

Introductory Rite

Greeting

(Sprinkling with holy water as a reminder of baptism)

Address

Confession/penitential rite of Mass [3]

Apostolic blessing [2]

Liturgy of the Word

Scripture readings

Baptismal profession of Faith

Litany of intercession

Communion Rite

Lord's Prayer

Reception of viaticum

Conclusion

Concluding prayer [3]

Father,
your Son, Jesus Christ is our way, our truth,
and our life.

Our brother (sister) N., entrusts himself (herself)
to you

with full confidence in all your promises.

Refresh him (her) with the body and blood of
your Son and

lead him (her) to your kingdom in peace.

We ask this through Christ our Lord.

R. Amen.

Blessing and sign of peace

APPENDIX II

Music and the Anointing of the Sick

While the first natural reaction might seem to be against music during these rites involving the sick, a perusal of the rite should convince a believing person of the propriety and congruity of having music, since the rite is a celebration of Christ and his Church.

1 PROPRIETY OF MUSIC

Propriety and congruity notwithstanding, there still must be a pastoral judgment made for each occasion, and to aid this judgment the following observations are made.

There are three kinds of situations where the rite of anointing might be celebrated (outside of emergency cases):

1. In the sick room, with members of the family and friends.
2. In the home, or church, with a small group of people.

3. In the church or similar gathering place with a larger congregation.

Regardless of the number of worshippers, music, when properly chosen and performed, can serve to emphasize and enrich their celebration.

In any of the three situations the anointing may be celebrated within or outside of Mass. If Mass is celebrated, the music should be chosen according to guidelines already elucidated in other documents (See *Music in Catholic Worship*, USCC, 1972), but the themes of healing, peace, the paschal mystery will influence the choice of musical pieces.

Whether Mass is celebrated or not, the music during the rite of anointing has much the same character. This character displays a unity and will be indicated by short easy refrains which make all who participate comfortable. A good leader of song or cantor, as well as a skilled instrumentalist (organist, guitarist, etc.) are most helpful.

Although singing at all the points of the ritual for which suggestions are made would be unfeasible, the following suggestions are made to bring to the attention of the planners of the celebration the many options.

1. *At the beginning of the rite*

a. Entrance hymn, if at Mass. See indexes of various hymnals—notably *Peoples Mass Book* (PMB) and *Worship* (W), under the heading “entrance,” “praise,” “consolation,” “hope,” “suffering,” etc.

b. Introductory hymn, if outside of Mass. See *ibid*.

c. Some further suggestions: “Hear, O Lord”—Repp
(FEL)

“All That I Am”—Temple
(PMB 98)

“Of My Hands”—Repp
(FEL)

“I am the Resurrection”—
Repp (FEL)

2. *Responsorial Psalms* (whether at Mass or not. See new rite, nos. 183-196)

a. GIA Pub. Inc.: *The Gelineau Psalms—150 Psalms and 18 Canticles*.

b. *WLSM: Biblical Hymns and Psalms* (L. Deiss), vol. I and II.

c. *PMB*: nos. 141, 142, 143, 145, 164, 166, 167; nos. 75a, 84c, 150, 84d.

d. *W*: nos. 295-297.

e. *Daughters of Wisdom (DW)*: “I Believe,” “Let Your Face.”

3. *Intercessory Prayers or Litany* (See new rite no. 73)

a. May be sung in traditional format, in the manner of the Eastern Church Liturgies, or:

- b. Composed by Lucien Deiss (*PMB* nos. 89a to 89d), or:
- c. Other forms, according to local custom.

4. *Laying on of Hands* (See new rite no. 74)

The priest is instructed to impose hands "in silence." For one recipient, this seems to be the best mode of imposition. But if there are a large number to be anointed, a musical selection could be sung after the first person has received the imposition of hands. A simple and appropriate selection is L. Deiss' "Grant to us, O Lord" from Vol. I of *Biblical Hymns and Psalms*. Similar selections could be used.

5. *The Anointing*

The words spoken during the actual anointing should be audible to everyone present, and hence this gesture should not ordinarily be accompanied by singing. But if there is a large number to be anointed, there could be singing initiated after the first one or two sick people have been anointed.

a. Psalms like Ps 22 (23) (*W* no. 294), or Ps 132 (133) (Gelineau Psalms) or Ps 130 (131) (*PMB* no. 161) may be sung during the anointings.

b. Hymns expressing confidence or designed to arouse hope: *W* nos. 73, 295, 302, 109, 143 or *PMB* nos. 161, 154, 153, 149, 52.

6. *The Lord's Prayer*

Obviously as a communitarian prayer this should and can easily be sung. The familiar second musical form found in the English sacramentary or any non-repetitious setting would be appropriate.

7. *Closing Hymn*

Hymns of praise and thanksgiving are most fitting at this point. Consult the thematic and general indices of the recommended hymnals.

Publishers:

- DW* —Daughters of Wisdom
385 Ocean Avenue
Islip, New York 11751
- FEL* —F.E.L. Church Publications, Ltd.
1543 W. Olympic Blvd.
Los Angeles, California 90015
- GIA* —G.I.A. Publications, Inc.
2116 West 63rd Street
Chicago, Illinois 60636
- WLSM*—World Library Publications, Inc.
WLP 2145 Central Parkway
PMB Cincinnati, Ohio 45214

APPENDIX III

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3

BOOKLETS

In addition to the above titles in English, the Murphy Center has a comprehensive bibliography of books and articles (approximately 700 titles) dealing with the liturgical treatment of illness and death in the original languages (predominantly French, German, Dutch, Italian and Portuguese). For information write to: Murphy Center for Liturgical Research, Box 81, Notre Dame, Indiana 46556.

Spiritual Gifts Discovery Tool

1. There are a total of 90 statements below. Print this form, then indicate whether you: 4) Strongly agree; 3) Agree Somewhat; 2) Undecided; 1) Disagree Somewhat; or 0) Completely Disagree with each question.
2. Transfer your answers to the profile sheet at the end of this document.
3. Total your scores for each of the gifts. Each gift will have a score between ZERO and TWENTY.
4. Order the gifts in descending order of score. Higher scores indicate your more dominant gifts.
5. Use the List of Gifts for further study.

Key: 4) Strongly Agree
3) Agree Somewhat
2) Undecided
1) Disagree Somewhat
0) Completely Disagree

- 1) I like to proclaim God's Word to fellow Christians.
4 3 2 1 0
- 2) It is a joy for me to proclaim God's plan of salvation to unchurched people.
4 3 2 1 0
- 3) It is enjoyable to have the responsibility of leading other people in their spiritual life.
4 3 2 1 0
- 4) I'm excited in helping people to discover important truths in the Scriptures.
4 3 2 1 0
- 5) It is enjoyable to motivate people to a higher spiritual commitment.
4 3 2 1 0
- 6) People with spiritual problems seem to come to me for advice and counsel.
4 3 2 1 0
- 7) I received excellent grades in school.
4 3 2 1 0
- 8) There is great joy in doing little jobs around the church.
4 3 2 1 0

9) I look for opportunities to assist people in their work.

4 3 2 1 0

10) There is great joy in leading people to accomplish group goals.

4 3 2 1 0

11) I like to organize people for more effective ministry.

4 3 2 1 0

12) There is great satisfaction in giving large amounts of money for the Lord's work.

4 3 2 1 0

13) I feel great compassion for the problems of others.

4 3 2 1 0

14) It seems easy to perceive whether a person is honest or dishonest.

4 3 2 1 0

15) I am ready to try the impossible because I have a great trust in God.

4 3 2 1 0

16) There is great joy in having people in my home.

4 3 2 1 0

17) I seem to recognize prayer needs before others.

4 3 2 1 0

18) I enjoy the opportunity to pray with and for a person who is physically ill that they may be made well.

4 3 2 1 0

19) I like to proclaim the Word of God to comfort others.

4 3 2 1 0

20) I seem able to determine when the Spirit has prepared a person to receive Jesus Christ.

4 3 2 1 0

21) It is exciting to provide spiritual leadership for a congregation.

4 3 2 1 0

22) Teaching a Bible class is one of the most enjoyable things I do (or could do) in the Church.

4 3 2 1 0

23) It is a joy to give encouragement to people who are discouraged.

4 3 2 1 0

24) I enjoy providing solutions to difficult problems in life.

4 3 2 1 0

25) It seems easy to learn difficult truths.

4 3 2 1 0

26) I enjoy doing routine tasks for the glory of God.

4 3 2 1 0

27) I enjoy helping with the emergency tasks around the Church.

4 3 2 1 0

28) People seem to enjoy following me in doing an important task.

4 3 2 1 0

29) There is joy in making important decisions.

4 3 2 1 0

30) I find real joy in giving a generous portion of my money to the Lord.

4 3 2 1 0

31) Visiting people in retirement homes gives me a great satisfaction.

4 3 2 1 0

32) I seem to know very quickly whether something is right or wrong.

4 3 2 1 0

33) When things seem impossible, I'm ready to move forward.

4 3 2 1 0

34) I do not feel uncomfortable when people drop in unexpectedly.

4 3 2 1 0

35) Prayer is one of my favorite spiritual exercises.

4 3 2 1 0

36) I have prayed for an emotionally ill person and seen them get better.

4 3 2 1 0

37) I enjoy relating and sharing God's Word to the issues of the day.

4 3 2 1 0

38) I feel a burden to share the Gospel with other people.

4 3 2 1 0

39) I like to assist people with their spiritual problems.

4 3 2 1 0

40) It seems that people learn when I teach them.

4 3 2 1 0

41) I like to encourage inactive church members to become more involved Christians again.

4 3 2 1 0

42) It seems that people generally follow my advice.

4 3 2 1 0

43) I am able to understand difficult portions of God's Word.

4 3 2 1 0

44) I receive great satisfaction in doing small or trivial tasks in church.

4 3 2 1 0

45) I desire to do the tasks that will free others to do more important ministry.

4 3 2 1 0

46) It is more effective to delegate a task to someone else rather than to do it myself.

4 3 2 1 0

47) I enjoy the responsibility for the achievement of group goals.

4 3 2 1 0

48) I appreciate the opportunity to financially support a critical situation.

4 3 2 1 0

49) I sense joy in comforting people in difficult situations.

4 3 2 1 0

50) I easily perceive the difference between truth and error.

4 3 2 1 0

51) I am often ready to believe God will lead us through a situation when others feel it is impossible.

4 3 2 1 0

52) People seem to feel very comfortable in my home.

4 3 2 1 0

53) God consistently answers my prayers in tangible ways.

4 3 2 1 0

54) I have visited a person who was sick, prayed that God would make them physically whole, and the person got better.

4 3 2 1 0

55) It is important for me to speak God's Word of warning and judgement in the world today.

4 3 2 1 0

56) It is a joy to share what Jesus means to me with an unchurched neighbor.

4 3 2 1 0

57) People like to bring their troubles & concerns to me because they feel I care.

4 3 2 1 0

58) One of the joys of my ministry is training people to become more effective Christians.

4 3 2 1 0

59) People who are feeling perplexed often come to me for encouragement and comfort.

4 3 2 1 0

60) I feel that I have a special insight in selecting the best alternative in a difficult situation.

4 3 2 1 0

61) I have a clear understanding of Biblical doctrines (teachings).

4 3 2 1 0

62) I find more satisfaction in doing a job than finding someone else to do it.

4 3 2 1 0

63) I appreciate a ministry of helping other people to bear their burdens.

4 3 2 1 0

64) It is a thrill to inspire others to greater involvement in church work.

4 3 2 1 0

65) The development of effective plans for church ministry gives me great satisfaction.

4 3 2 1 0

66) It is a joy to see how much money I can give to the Lord.

4 3 2 1 0

67) I enjoy ministering to a person who is sick in the hospital.

4 3 2 1 0

68) I can judge well between the truthfulness and error of a given theological statement.

4 3 2 1 0

69) People seem to view me as one who believes everything is possible.

4 3 2 1 0

70) When missionaries come to our church I (would) like to have them come to my home.

4 3 2 1 0

71) I faithfully pray for others recognizing that their effectiveness and total well-being depends on God's answer to prayers.

4 3 2 1 0

72) I like to participate in ministry to the physically or emotionally ill and pray for their recovery.

4 3 2 1 0

73) In a Bible class it seems essential to share God's Word even if it irritates others.

4 3 2 1 0

74) I feel a deep concern for the unreached people in my community.

4 3 2 1 0

75) I enjoy a close relationship with people in a one to one situation.

4 3 2 1 0

76) It is easy to organize materials for teaching a Bible class.

4 3 2 1 0

77) I would rather call on a delinquent family in my Church than an unchurched family.

4 3 2 1 0

78) I have a strong sense of confidence in my solutions to problems.

4 3 2 1 0

79) It is an exciting challenge to read and study a difficult book of the Bible.

4 3 2 1 0

Passion Assessment

80) I like to do things without attracting too much attention.

4 3 2 1 0

81) If a family is facing a serious crisis, I enjoy the opportunity to help them.

4 3 2 1 0

82) There is great satisfaction in having others follow me in performing a task.

4 3 2 1 0

83) I would rather make decisions for the group than persuade them to reach the same decision.

4 3 2 1 0

84) I can give sacrificially because I know that God will meet my needs.

4 3 2 1 0

85) It is a special satisfaction to visit people who are confined to their homes.

4 3 2 1 0

86) I often seek the motives of a person and look beneath the words.

4 3 2 1 0

87) When people are discouraged I enjoy giving them a positive vision.

4 3 2 1 0

88) People seem to enjoy coming to my house.

4 3 2 1 0

89) I find myself praying when I should be doing other things.

4 3 2 1 0

90) I feel strongly that my prayers for a sick person effect the wholeness for that person.

4 3 2 1 0

4. What observation would keep you up late at night?

The Discovery Tool Profile Sheet

Transfer your scores for each question into the following table, then compute the sum of each row. This will provide your score for each gift.

Prophet	1		19		37		55		73		=	
Evangelist	2		20		38		56		74		=	
Pastor	3		21		39		57		75		=	
Teacher	4		22		40		58		76		=	
Exhortation	5		23		41		59		77		=	
Wisdom	6		24		42		60		78		=	
Knowledge	7		25		43		61		79		=	
Serving	8		26		44		62		80		=	
Helps	9		27		45		63		81		=	
Leadership	10		28		46		64		82		=	
Administration	11		29		47		65		83		=	
Giving	12		30		48		66		84		=	
Mercy	13		31		49		67		85		=	
Discernment	14		32		50		68		86		=	
Faith	15		33		51		69		87		=	
Hospitality	16		34		52		70		88		=	
Intercession	17		35		53		71		89		=	
Healing	18		36		54		72		90		=	

In the spaces below, list your gifts in descending order of score.

Name: _____

Date: _____

Passion Assessment

An important part of discovering your Servant Profile is understanding your Passion. When you have a Passion for certain things you are more motivated and enthusiastic about doing them. They also will bring you a sense of joy, fulfillment or refreshment.

Directions

1. Prayerfully consider your answers to the questions.
2. Complete the assessment on your own.
3. There are no right or wrong responses.
4. Don't be concerned about "whether" you can do it or "how" it can be done.
5. Complete the assessment as if you have no obstacle to fulfilling your heart's desire.

Questions

1. If I could snap my fingers and know that I couldn't fail, what would I do?

2. At the end of my life, I'd love to be able to look back and know that I'd done something about:

3. If my name were mentioned in a group of friends, what would they say I was really interested in or passionate about?

4. What conversation would keep you up late at night?

At this point, if you are able to describe your Passion in a word or brief sentence, go to item 10 of this assessment and do so. If you would like more clarification, consider the following statements.

5. What I would most like to do for others is:

6. The people I would like to help most are:

☐ Infants	☐ Children	☐ Youth	☐ College Students
☐ Teen Moms	☐ Single Parents	☐ Singles	☐ Divorced/ Separated
☐ Widowed	☐ Young Career	☐ Parents	☐ Newly Partnered/ Married
☐ Homeless	☐ Unemployed	☐ Disabled	☐ Empty Nesters
☐ Refugees	☐ Poor	☐ Prisoners	☐ Elderly
☐ Hospitalized	☐ PFLAG	☐ Other	

6. The Issues, or causes, that I feel strongly about are:

☐ Environment	☐ Child care	☐ Hunger
☐ Discipleship	☐ AIDS	☐ Politics
☐ Violence	☐ Injustice	☐ Racism
☐ Education	☐ Addictions	☐ Family
☐ Economics	☐ Reaching the lost	☐ Literacy
☐ Health Care	☐ Poverty	☐ Church
☐ Other		

8. The following exercise may help you uncover a theme from your experience which will give you insight into Passion.

List the top five to seven positive experiences you've had in your life and briefly describe that you did and why it was meaningful.

These experiences may have taken place at home, work, school or during your free time. It may have been a clock you repaired or a dress you made. It may have been a puzzle you put together or an award you received. It may have been helping some friends move, building a house, winning an election, or giving to someone in need. Remember, these are experiences that you enjoyed doing and felt fulfilled.

Summary

9. I think the area that I could make the most significant contribution is: _____

If you need more help in finding your Passion, look for patterns in your answers. For example, can you see any themes? Does a particular age group keep coming up? Is there a need that keeps surfacing? Are you serving in a similar role in different areas? Can you prioritize your concerns?

Conclusion

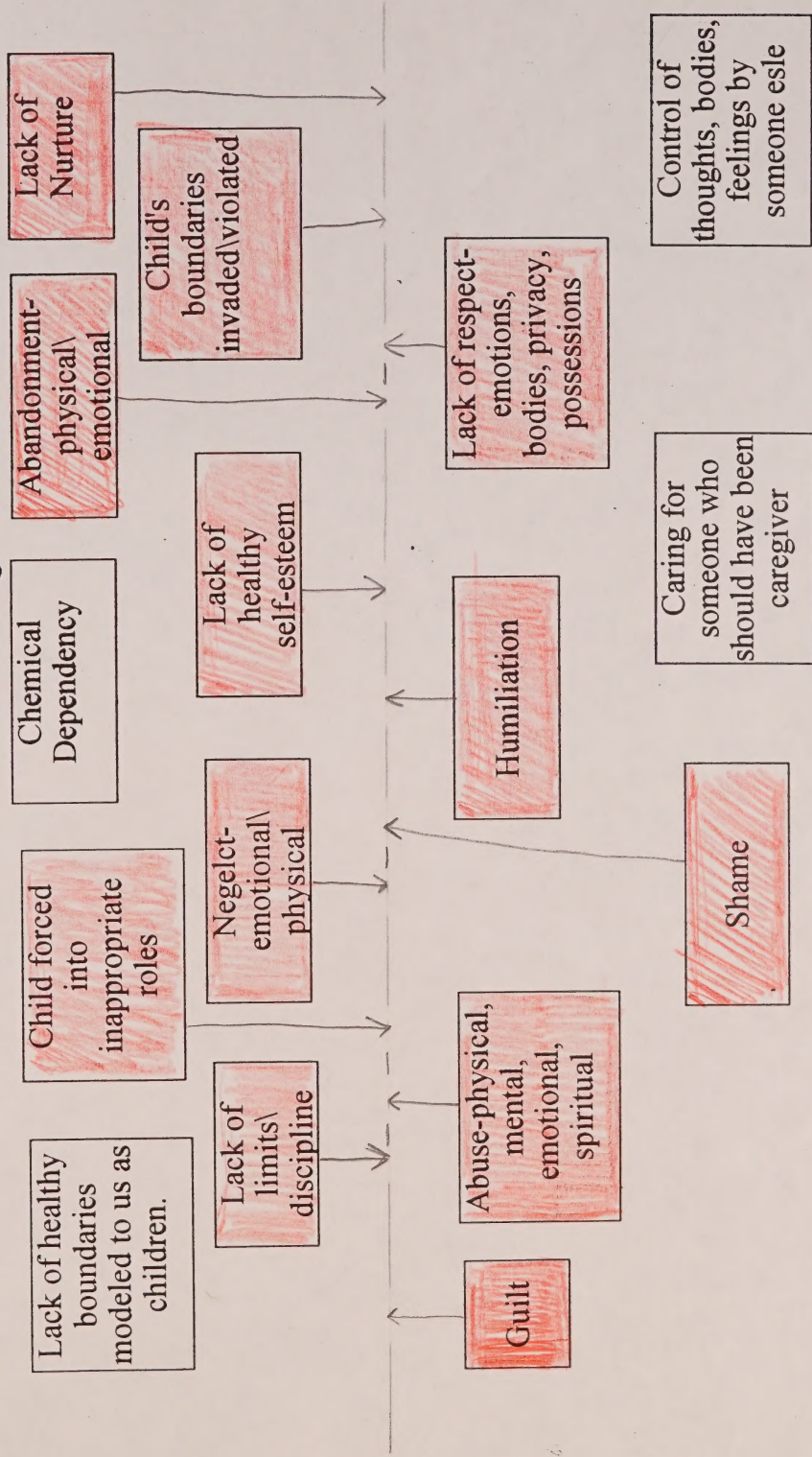
10. Based on my answers to the above questions, I sense I have a Passion for:

Making a statement of Passion is not easy for everyone. Remember that this is just the beginning of the process of identifying and clarifying your Passion. As you think, and gain more ministry experience, your Passion will become clearer over time.

Name: _____

Date: _____

Barriers to Healthy Boundaries



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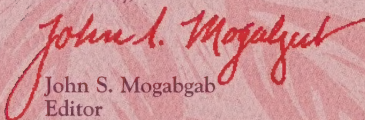
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Weavings Editor John Mogabgab is an Episcopal layperson with degrees in theology from Union Theological Seminary, New York, and Yale University. Mogabgab is on the Advisory Board of the Academy for Spiritual Formation and is a member of the Ecumenical Institute of Spirituality.



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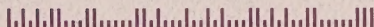
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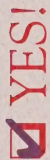
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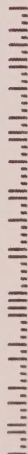
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A Resource Kit
Prepared By The
Universal Fellowship Of
Metropolitan Community Churches
<http://www.ufmcc.com>

30 Creative Ways To CANCEL
The Summer Attendance Slump
In YOUR Church!

Now, the "Summer Slump" can be a thing of the past! Really!

You see, UFMCC has excelled in challenging assumptions. One prevalent —
and
false! — assumption is that worship attendance always falls during the
summer. Wrong!

Summer can actually be a time of vibrant and effective ministry. Many MCC
congregations are investing time, energy and creativity into making the
summer
months a time to build community... reach new friends... and conduct
outreach
ministries.

The following ideas have been "test marketed" in local MCC congregations

—
and have been effective in generating congregational enthusiasm...
reaching
new worshippers during the summer... and sustaining attendance during the
summer months.

[NOTE: These materials have been designed for use in cultures which have
an
extended summer or seasonal vacation or holiday period. They may be
adapted
for use in other cultural settings.]

30 Ways To Cancel The Summer Slump

1. PUBLICLY ANNOUNCE YOU ARE CANCELING THE "SUMMER SLUMP"

Turn this into a seasonal theme. Promote the theme in your services,
sermons,
bulletins, newsletters and direct mail. With positive repetition you can
change the mindset that summer automatically means declining attendance.

2. OFFER A SPECIAL OR UNIQUE SERMON SERIES

For example, conduct a survey in your community. Ask people to submit the
most
difficult questions they have about faith and life. Out of the responses,
develop a sermon series such as "God's Answers to Life's Most Difficult
Questions." Heavily promote the series through direct mail, news releases
to
both gay press and religion editors, and place posters at bars and

attendance

bookstores.

3. SPONSOR A 10-WEEK SUMMER DISCUSSION SERIES

Tie a discussion series to your special sermon series. Use this as a forum for discussion and feedback. Provide an opportunity for your congregation to share their insights on each week's topic. With plenty of advance promotion, you can reach people with similar concerns and issues in your community.

4. TIE-IN WITH THE INTERNATIONAL GAY GAMES

If there are athletes from your area who are participating in the International Gay Games (Amsterdam 1-8 August), hold a Service of Blessing. Recognize the athletes from your area. Invite them to speak in your services. Present them with certificates of recognition. Invite the media to cover this event. What if there are no athletes going from your area? No problem. You can still hold a Service of Blessing. Recognize the contributions GLBT athletes around the world make to the Gay Games. Hold a Prayer of Dedication. Carry news of the Gay Games in your church's newsletter or bulletin. Details and updates available on-line at <http://www.gaygames.nl>.

5. OFFER UNIQUE OR SPECIALIZED CLASSES

Offer specialized classes that will appeal to folks outside your church — and which will encourage them to visit and use your church facilities. How about a summer exercise class? Line dancing? Dog training? Make posters. Send news releases. Some churches charge minimal fees, so the classes also generate funds for the congregation.

6. HOLD A CHILDREN'S SUMMER DAY CAMP

Provide summer activities for the children in your church — and for families in your community. Follow a format similar to Vacation Bible School. Both free and modestly priced curriculum available from the Internet. (IMPORTANT NOTE: These will need to be adapted to incorporate inclusive language.)

"The Zoo" Children's Ministry: <http://www.street.ns.ca/zoo.html>
Thematic materials. Easy to use. Free on-line curriculum. Additional materials are free upon request. Few additional resources are needed to use this curriculum.

Show Me The Jesus In You:
<http://www.urbanministries.com/product/vbs/default.htm>
African-American oriented materials. Materials available for purchase. Themes: responsibility and accountability. US Toll-free number: 1-800-860-8642.

God's Kids Pray: <http://www.elca.org/afp/edres/vbs98.html>
Children's prayer lessons with a global emphasis: Israel, Thailand, Latvia, Namibia and Chile. Starter kit is \$39.99 (US funds). Produced by

Augsburg/Fortress. US toll-free number: 1-800-328-4648. Canadian toll-free number: 1-800-265-6397.

Space Mission Bible Camp: <http://199.45.150.45/vbs/vbsmain.htm>
Curriculum for purchase. Easy craft ideas. Easy lesson preparation. Fun children's theme. US toll-free number: 1-800-447-1070.

On The Farm: Growing Up With God: <http://www.helwys.com/otf/farm.html>
Bible lessons built around a farm theme. Extensive resources, including teaching guides, posters, promotion pak, music resources, recreation ideas.
Starter kit is \$161 (US funds).

Sunlight Island Children's Program:
<http://praisenet.com/cepub/vbsform.html>
Detailed descriptions available on-line. Starter kit is \$34.99 (US funds).

7. HOLD AN AFTER-SERVICE BRUNCH

Another great way to build friendships and deepen your congregation's connectedness to one another. Why not contact a gay-friendly restaurant in your area and ask them to reserve their private dining room or banquet area for an after-service brunch for your congregation? Ask them for forego room use fees for your non-profit organization in exchange for recognition in your newsletter.

8. GET CREATIVE WITH MEMBERSHIP CLASSES

Hold them outdoors. Or at the beach. Or incorporate a brunch. Or a gourmet meal.

9. PROVIDE AN OUTDOOR COFFEE HOUR

The hour before services. (Imagine being greeted with a steaming cup of Starbucks upon your arrival at church! Wow.) Or the hour after. Either way, this can promote fellowship within your congregation... can make new worshipers feel welcome and comfortable... and will encourage people to arrive early or stay to fellowship after services.

10. INCLUDE CHILDREN IN YOUR SERVICES

Children have lots of free time during the summer months. Why not make your summer services intergenerational? Have children provide special music... produce skits... read Scripture.

11. HOLD A COMMUNITY-WIDE BAKE-OFF

Turn it into a major community event. Invite church members to bake their best cakes or pies. Invite judges and award ribbons to the winners. Or invite leaders of other GLBT organizations to join you with their best recipes. Be sure the Pastor bakes something, too. After the judging, hold an auction of the baked goods to raise funds.

12. HAVE YOUR CHOIR PRESENT SPECIAL SUMMER MUSIC

Some churches cancel choir rehearsals and dismiss the choir during summer months. Do things differently this summer! Ask your choir to make a commitment to provide music at services right through the summer. Let the music department help lead the way in canceling the summer slump.

13. GET YOUR CHURCH LEADERS TO BUY IN

Let your leaders lead the way! Ask your Board of Directors to make a commitment to attend as many services as possible during the summer. Why not make up a huge poster announcing "We're Helping To Cancel the Summer Slump."

Have the Board lead the way by signing their names. Deacons, too. And Trustees. Make the poster large enough for other members to sign it.

Fill the poster with signatures and display it in a high traffic area.

14. TRY A NEW SUNDAY SCHEDULE

Because so many friends and members drive so far to worship, one church adopted a new schedule -- along with a positive, enthusiastic slogan that read, "NOW -- even a long drive is really worthwhile!" Instead of a solitary service on Sunday morning, they turned Sunday morning into an event. Continental breakfast was served from 9-10 AM. Silent prayer, meditation and instrumental music were offered from 10 - 10:15 AM. Bible studies and leadership classes were offered from 10:15-10:45 AM. The morning worship celebration took place from 11 to 12 noon. Then the sanctuary remained open until 1 PM for friendship and fellowship, and to meet with church leaders and pastoral staff. "NOW -- even a long drive is really worthwhile!"

15. VISIT AN AMUSEMENT PARK

Plan a church outing to an amusement, theme or water park in your area. This

is a great opportunity for members to invite friends to a church event in a comfortable, fun setting. Contact the park for group rates; being able to go at a discount will make the event even more inviting.

16. INVITE GUEST MUSICIANS

How about a summer music series? Invite guest soloists, groups and choirs from local colleges... other churches... or GLBT groups. Print an inexpensive brochure announcing your church's Summer Concert Series or Summer Music Series and distribute throughout the community, by direct mail, etc.

17. MAKE YOUR TOWN'S LARGEST SUNDAE OR BANANA SPLIT!

Promote this weeks in advance -- and encourage members to bring their friends. Connect new, clean rain gutters end to end and build a monster sundae. Scoops of ice cream... sliced bananas... chocolate or caramel topping... whipped cream. Promote it as "the largest ice cream sundae (or banana split) in your town's history!" Great event after a Sunday evening worship service. Also works as an outdoor activity. A local hardware store may donate new gutters in exchange for the publicity

18. TAKE ADVANTAGE OF SUMMER SPORTING OPPORTUNITIES

Plan trips for your men's group... your women's group... combined groups... families. How about a day of rafting? Or canoeing? Or fishing? Or sailing? Or kayaking? There are great opportunities for bonding and deepening friendships.

19. PLAN A CHURCH-WIDE CAMPING TRIP

What a bonding experience! Surrounded by nature. A great opportunity for your congregation and their friends to get to know one another better.

Check out the following Internet resources for parks and camping:

USA: National Park Service, www.nps.gov; reservations: 1-800-365-2267 (10a-10p EST); www.biospherics.com/nprspub

Many state park systems have websites or look in the phone book under state government for your public park system

CampNet: www.campnetamerica.com

Canada: <http://parkscanada.pch.gc.ca>

Mexico: Ministry of Environment, www.semarnap.gob.mx

United Kingdom: <http://camping.uk> or www.countryside.gov.uk

Germany: www.campingweb.com

France: www.wdirect.fr

Denmark: www.publiccamp.dk/kortfram.htm

20. HOLD AN OUTDOOR WORSHIP SERVICE

If the weather permits in your area, why not move your worship services outdoors? Open skies and fresh air can bring a new dimension to your worship

— as well as a sense of vitality and excitement for your worshipers. Use themes related to creation and nature. A great way to open your ministry to those in your neighborhood, too.

21. OFFER A PANCAKE BREAKFAST

Another "fellowship builder." If people are going to the effort to get up and get dressed to attend your services on a Sunday morning, make it a bit easier for them by offering a church-sponsored pancake breakfast. With a modest fee, this can also be a fund raiser for your church. Don't have a morning service? Ummm. Maybe you could try one for the summer.

22. GIVE DIRECT MAIL A TRY

Summer can be a great time to effectively use direct mail to reach people. Now that you've canceled the summer slump... and now that you've planned lots of positive, enthusiastic events for the summer... share your good news. Direct mail letters are personal... they get read... they convey your heart and ministry. Invest a little extra this summer to share your church's message

through direct mail. Postcards can also be effective and inexpensive.

23. USE SUMMER SERVICES TO NETWORK WITH OTHER ORGANIZATIONS

Select eight GLBT organizations in your community -- and devote one Sunday to each organization. Invite their executive director to bring greetings to your congregation and to share their mission with your folks. Present each with a

Certificate of Recognition for their service to the community. Plan ahead early enough so they can promote the event in their newsletter. Encourage their members and friends to attend on their special Sunday. Use this as an opportunity to send news releases to the gay press, mainline press and religion editors in your area.

24. HOLD A 4TH OF JULY PICNIC (FOR U.S. CHURCHES)

Perfect timing for a cookout or potluck picnic. Schedule the event so that your group can watch local fireworks displays after the picnic.

25. REACH OUT TO COLLEGE STUDENTS

Design special outreaches to college students who return home for the summer break. How about posters at coffeehouses, bookstores, malls, bars, etc? Perhaps you could offer a Small Group program for college and college-age students for the summer.

26. HOLD A BLESSING OF THE ANIMALS

Never tried this? Why not? Here's a great community event with lots of "built-in" interest. Invite the local TV and newspapers to cover your event. You could hold it at the church or at a local park.

27. SPONSOR CHURCH SPORTS TEAMS

Softball teams... volleyball teams. No league in your area? Set up teams in your congregation -- and ask members to invite their friends to participate. Use this as an outreach opportunity.

28. SPONSOR CHEERLEADERS

Well, if you're going to have sports teams, you'll need some cheerleaders. The fun (and campy) possibilities are...well...fun and campy. Don't have a sports team? Then why not go and cheer at the local gay or lesbian league games? Your enthusiasm will be appreciated and you'll have opportunities to share your church's ministry.

29. TRIP TO STATE OR LOCAL FAIR

Many areas have state or local fairs during the summer. Here's a natural for a church-sponsored trip.

30. PLAN A WEEKEND RETREAT

If you're close to the mountains, how about building a weekend retreat around Jesus' Sermon on the Mount? Or if you're near the beach (ocean or lake), how about a retreat built around Jesus' ministry at the Sea of Galilee?

ADDENDUM:

What have YOU tried that's worked in your church? How have YOU "canceled the summer slump"? Why not share your ideas with UFMCC Headquarters? We'd love to hear from you!

(END)

FOR ADDITIONAL INFORMATION, CONTACT:

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